OCTOBER 1963

Together

FOR METHODIST FAMILIES

Captain Tom Webb

Early American Methodism's Number 1 Layman

(See page 26)

LAYMAN'S ISSUE

ALDERSGATE YEAR 1963

Agricultural missionary Wiant examines young rubber trees due to yield an improved product from good stock and proper care.

Beside a far-off jungle river, a Methodist farm expert is helping people learn to better their lives. He's an—

Agricultura

FROM THE mission station on Leper Hill, Leighton Wiant can see the enormous coils of the Rajang River as it flows out of the jungles of Sarawak in northwest Borneo. Below him are fields that have been cultivated by Chinese immigrants since they arrived here some 50 years ago, fleeing famine in their homeland. Like 20 million other Chinese-in-dispersion among nations in southeast Asia, these people make up one of four great Lands of Decision named by The Methodist Church for 1960-64.

Wiant is an agricultural missionary assigned to one of the two stations in Sarawak [see *Sarawak—Once Head-Hunter Land,* January, 1960, page 37]. The dock at the foot of Leper Hill is his main contact with the outside, as well as that of the Chinese farmers, many of whom have a Christian-Methodist heritage from missionaries who served in old China many years ago.

Unlike tribesmen, who depend on the jungle for their needs, the Chinese in Sarawak began cultivating rice, pepper, rubber trees, and certain tropical fruits—but with poor results because of insects and antiquated farming methods. The rubber, for example, brings low prices because of inferior trees; and im-

There's only one way to inspect rice for insect pests—wade right in, as do Wiant and his Chinese helper.

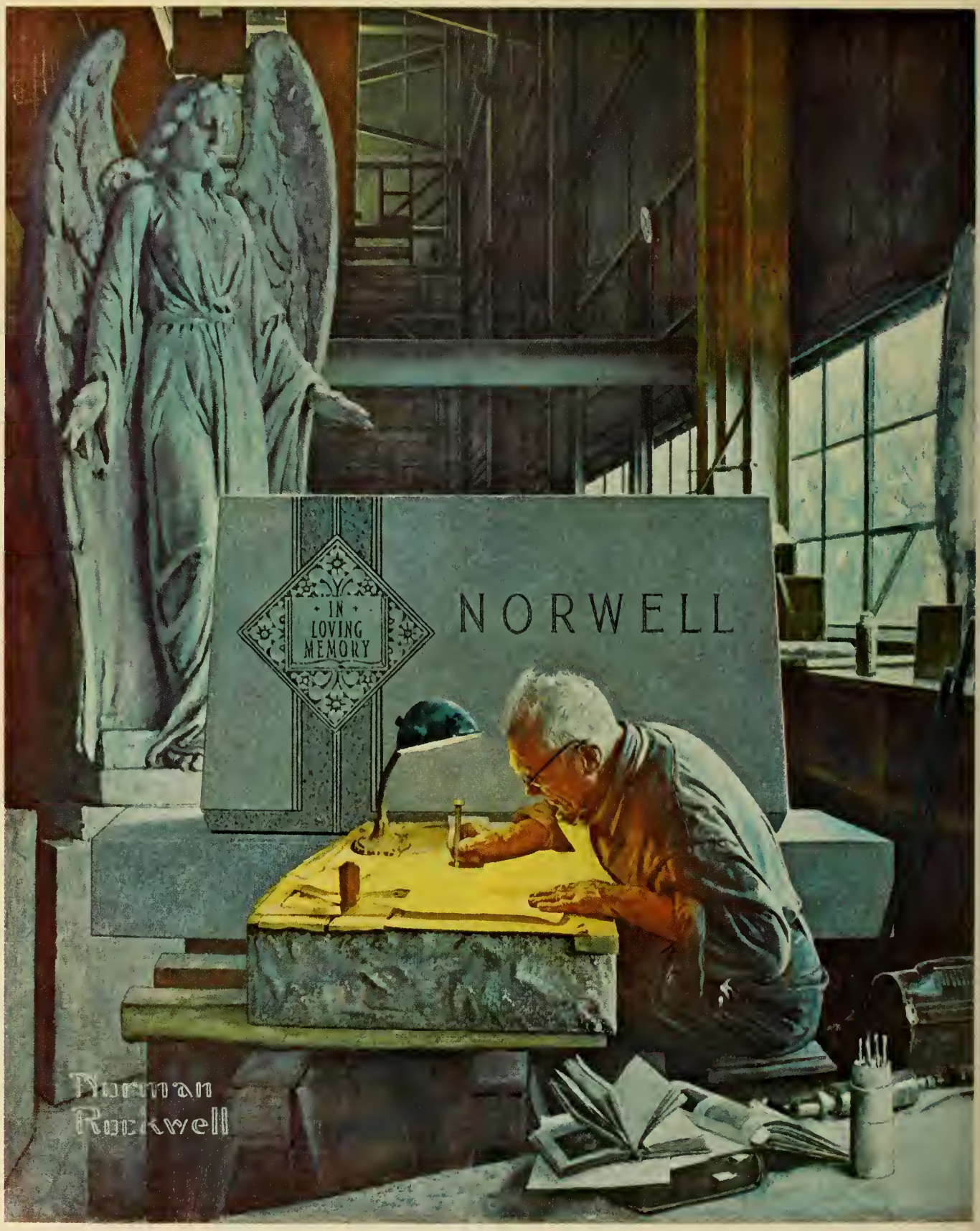
Missionary

They're rearing a family in Sarawak: In addition to five-year-old Becky, shown walking with Mrs. Wiant along a dike between watery rice fields, there are two smaller children, both boys.

proper tapping causes low yields.

Agricultural missionaries learned a long time ago that demonstration is an effeetive way to teaeh good farming. Young Wiant, son of the Rev. Bliss Wiant, an authority on ehureh music, showed the Chinese many new things—among them how a simple new tapping teehnique greatly inereases a rubber tree's flow of latex and how the use of fertilizer and insectieides helps.

The initial resistanee of the farmers toward ehange from age-old methods is disappearing, for they have been shown—not merely told—that seientifie farming methods help them achieve a higher standard of living. So it is that inereasingly, like their ancestors in the old country, the Sarawak Chinese are turning to a Methodist missionary for help—this time for things of the soil as well as of the soul.



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The Church in Action

Bishop Glenn R. Phillips, at right, whose Denver Area Convocation on the Ministry drew 200 high-school youth in 1962, chats with two students on Iliff School of Theology campus.

Methodists Begin 64-Day MISSION ON THE MINISTRY

THE NEWS: September 23 is "M-Day" for Methodism's Bishops' Mission on the Ministry. Starting in Alexandria, La., teams of bishops for three months will crisscross the United States to lead 64 one-day convocations intended to:

- **Stress the importance of the parish ministry.**
- **Boost morale of parish ministers.**
- **Lay the groundwork for recruiting ministers.**

Background: Following his heartwarming experience at Aldersgate, May 24, 1738, the world became John Wesley's parish. [See *The Way of the Warmed Heart,* May, page 35.] The founder of Methodism felt the church was failing to save souls, so he took the message of Christian redemption to men and women wherever he found them. He preached some 40,000 sermons, and traveled 250,000 miles —mostly on horseback. [See *His Mother Called Him 'Jackie,'* November, 1959, page 16.] Wesley's lay preachers, notably the circuit riders in America, gave Methodism a unique and flexible system which has been described as "energetic, migratory, 'itinerant,' extempore, like the population itself."

Dr. Gerald O. McCulloh, director of the Department of Ministerial Education of the Methodist Board of Education, points out that while the population movement and social changes today are different from those of Wesley's time, "the need to follow the people wherever they are with the challenge and nurture of the Gospel is in no way diminished."

The forthcoming emphasis on uplifting the parish ministry was sounded first in the Episcopal Address of the 1960 General Conference. It declared: "The next 10 years demand that we maintain the vitality, by God's grace, to enlarge our ministry to all the people, which was the mark of early Methodism. . . . The glory of Methodism has been its zeal for souls and for their Christian nurture. . . . A fully awakened ministry can arouse a complacent and lethargic church."

The Mission on the Ministry is the culmination of that concern. It also is a fitting highlight in this 225th anniversary year of Wesley's heartwarming experience at Aldersgate.

In planning the mission last April, the Council of Bishops declared: "The foundation stone of Protestantism is the proclamation of the Word. The advance of the Faith in these crucial times is bound up with the vitality of the ministry."

How It Will Work: During this fall's mission, three-man teams of visiting bishops will join with the resident bishop to conduct one-day convocations for ministers, their wives, and leading laymen in each area or conference. Each group will meet

separately to discuss the challenge to the church and the ministry. After reviewing past problems, Methodism's achievements, and the results of the Wesleyan tradition, they will grapple with today's issues. The ministers also will be asked to renew their dedication; the laymen will be urged to share in the church's work and to encourage and support the ministers in every way possible.

The Schedule: After September 23, the convocations will continue through December 3 with the final session being held in Los Angeles. The lineup by Jurisdictions will be: South Central, Sept. 23-Nov. 20; Northeastern, Oct. 1-11; Southeastern, November, 18-26; Western, Sept. 24-Dec. 3, and North Central, Oct. 14-25.

Seeking Recruits: In its call, the Council of Bishops emphasized that "the hope of Methodism in the days ahead depends on the enlistment of sterling men and women for the service of Christ in the pulpits of his church." Therefore, the 64 one-day convocations will study ways to encourage young men and women to enter the ministry. Methodist leaders contend the church needs 1,200 new ministers each year just to meet the minimum replacement and church-expansion needs. [See *Are We Methodists Growing Fast Enough?* May, page 3.]

Where do ministers come from? Bishop Edwin R. Garrison of Aberdeen, S.Dak., believes some churches "seem to think the stork brings them."

"At any rate," he says, "they have accepted ministers for a generation or more and have never furnished even one.

"Usually ministers come from Christian homes where parents believe in the church and are proud to see their sons and daughters enter the service. Unfortunately, not all Methodist homes are like this. I am compelled to say that every year some of the young people who seriously and prayerfully consider a church vocation have parents who dissuade them—by derision or by indifference.

"The overall factor to bear in mind is that ministers normally come out of an atmosphere of vital religious experience. . . . Given this atmosphere, ministers will be forthcoming, and so will missionaries, directors of Christian education, church-school teachers, and choir members. You might say that ministers are a by-product of a living church."

Significance: John Wesley, according to Bishop F. Gerald Ensley of Des Moines, Iowa, never called his clergy "ministers." Bishop Ensley is chairman of the council's committee in charge of arrangements for the mission.

"The term he always used was 'preacher,'" says Bishop Ensley. "The difference in the terms represents a basic difference in the conception of the cleric in the Methodist movement. A 'minister' is a professional term and suggests the notion of status. 'Preacher' is a functional term, and The Methodist Church will rise or fall—since we are not an established or state body—by the excellence with which the members of the clergy perform their function.

"The bishops," he explains, "are endeavoring to hold up to the members of The Methodist Church the importance of the pastoral ministry. They hope to enhance the pastoral labors in the eyes of the preachers themselves. They believe that by exalting the status and standards of the men who man our pulpits that we may see increased recruitment and more talent going into the work of the church. The bishops hope they may contribute to the renewal of ministerial dedication in The Methodist Church."

Says Dr. McCulloh: "The church must, through its ministry, continue to provide ideals, guidance, and motivation in personal, domestic, national, and international relations in days when change is coming inevitably at a more accelerated pace than ever before in human history."

UPCOMING EVENTS

Of Interest to Methodists Everywhere

OCTOBER

2-3—Annual meeting, Methodist Council on World Service and Finance, Miami Beach, Fla.
6—Worldwide Communion Sunday.
7-9—Meeting of the Methodist Commission on Worship and the Hymnal Committee, Chicago, Ill.
13—Meeting of the Methodist Church-State Study Commission, Chicago, Ill.
20—Laymen's and World Order Sunday.
27—Reformation and World Temperance Sunday.
28-November 1—Retreat of Methodist Chaplains and Laymen, Berchtesgaden, Germany.
30—Annual meeting, Methodist Board of Publication, New York City.
31—Reformation Day.

Lay Board Honors First Head

The Methodist Board of Lay Activities honored its first president, Edgar T. Welch of Westfield, N.Y., less than a month after his death. A certificate of appreciation was presented by Dr. Robert G. Mayfield, the board's general secretary, to Charles E. Welch, the former president's son.

Mr. Welch, board president from 1939 through 1944, died June 26. He was president of the Welch Grape Juice Company.

Focus on Town and Country

"We need to think bigger. And the smaller the place you live, the bigger you have to think!"

This is what Dr. Earl D. C. Brewer told delegates attending The Methodist Church's quadrennial Conference on Church in Town and Country in Minneapolis, Minn., in July. Dr. Brewer, professor of sociology and religion at Emory University's Candler School of Theology, proposed the reorganization of the Methodist parish system in order to cope with the "crisis in rural America." [See *The Church in Action—Wanted: A More Vital Small Church*, July, page 3.]

Too many one-church parishes serve too few people, and too many small churches provide inadequate salaries and unchallenging work loads for their pastors, Dr. Brewer asserted.

The Georgia educator and other speakers urged that small-town churches and open-country and village churches be grouped together in enlarged parishes, group ministries, and comity arrangements; and that all Methodists be placed under pastoral care of a fully trained, ordained minister.

Another speaker, Bishop William C. Martin of Dallas, Texas, pointed to the lack of Protestant unity in rural areas. Referring to declining rural population and withering community institutions, the bishop said too many churches operate with handfuls of people in communities where there are enough people and resources for only one strong church.

Conference speakers focused attention on the failure of Methodist

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Port St. Lucie (Fla.) Methodist Church laymen volunteer when it's mow-down time.

membership to keep pace with the United States population increase, the church's slow rate of growth compared to other religious bodies, and perennial Methodist failure to recruit enough ministers.

Gary Hospital Desegregated; Rights Legislation Backed

Officials of the Gary (Ind.) Methodist Hospital have banned all segregation in that institution. Bishop Richard C. Raines of Indianapolis lent his influence in settling a two-week controversy over charges of discrimination.

The board of directors' approval was expected.

In Washington, D.C., the administration's new civil rights legislation has been backed by the Rev. A. Dudley Ward, general secretary of the Methodist Board of Christian Social Concerns.

"The people called Methodists have an overwhelming interest in encouraging civil rights legislation," Mr. Ward stated. "We believe the best society for men is one in which all citizens are granted equal opportunities."

Miss Thelma Stevens, executive secretary of the Woman's Division of Christian Service's Department of Christian Social Relations, in a statement to legislators cited the division's Charter of Racial Policies, some of whose goals "provide a policy framework for support of the Civil Rights Acts of 1963."

Desegregation of the church must be accomplished voluntarily, Charles C. Parlin told the Methodist Southeastern Jurisdiction's Laymen's Conference at Lake Junaluska, N.C.

Mr. Parlin, Methodist lay leader and a president of the World Council of Churches, expressed the hope that in the church "every challenging situation will be met by Christian consideration of what is right."

Previously, Bishop Nolan B. Harmon of Charlotte, N.C., had declared that "neither governors nor freedom riders have the right to defy established law, no matter what may be the motive."

Bishop Harmon said, "Our church is a world church and knows no bounds of race or language—a church that calls for peace and asks for brotherhood."

Seeks Roy L. Smith Items

Methodist-related Southwestern College, Winfield, Kans., is collecting Dr. Roy L. Smith memorabilia.

Pictures, manuscripts, books, documents, and citations will be placed in the Roy L. Smith Memorial Room, said President C. Orville Strohl of the college.

Dr. Smith, a graduate of the college, was a former editor of the CHRISTIAN ADVOCATE. His *Little Lessons in Spiritual Efficiency* have appeared regularly in TOGETHER.

Man Needs Relevant Church

The relevancy of the church to modern man was a major concern of the Fourth World Faith and Order Conference in Montreal, Canada. However, delegates agreed that such relevancy should not be at the price

Johnny Jones
Miss Edwards
language

D

My Favorite TV Show

My favorite TV Shows are the Untouchables and Beverly Hillbillies and Jackie Gleason, ~~and~~ Car 54, ~~and~~ the Real McCoys and Space Patrol. The reason these are my ~~most~~ favorite Shows is ~~because they~~ that they are funny and have lots of fighting. My mother says ~~me and~~ my little sister and watch TV to much. ~~And~~ I also like Flintstones, ~~and~~ Alfred Hitchcock, ~~and~~ Walt Disney ~~and~~ Lucy, but not so much. Sometimes I watch Lassie and Brave Stallion. And I like Gunsmoke and Dragnet but they aren't shown here ~~it and~~ more

I agree!

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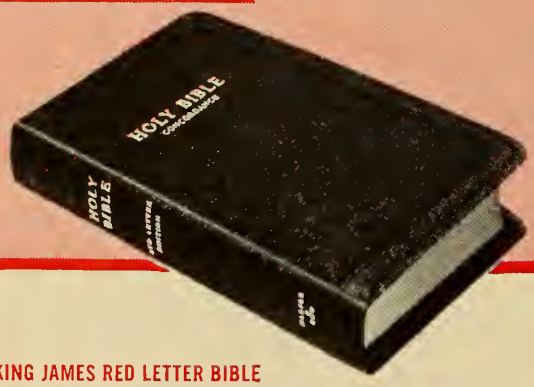

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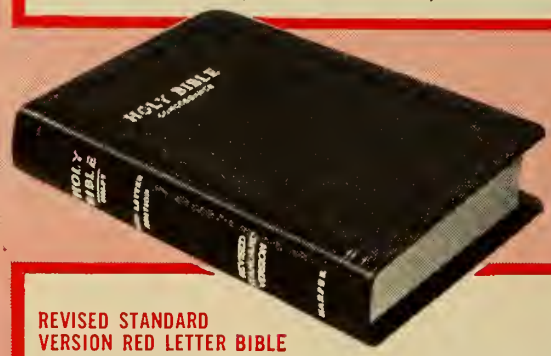

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of wholesale abandonment of historic positions and practices.

Outstanding Methodists were among the 500 Protestant, Orthodox, and Anglican delegates and Roman Catholic observers.

Professor Albert C. Outler of Perkins School of Theology, Southern Methodist University, Dallas, Texas, told the group that "staunch confessionalism" has given way to a new era of exchange of ideas among Christians.

Worship must transfigure all life, Dr. Robert E. Cushman pointed out, if it is to regain its significance. Dr. Cushman is dean of Methodist-related Duke University Divinity School, Durham, N.C.

Study Lay Speaker Training

The first national Methodist meeting on training lay speakers will be held October 18-19 in Evanston, Ill. Annual conference directors of lay speaking from all over the United States will attend.

William B. McPherson of Evanston, head of the Methodist Board of Lay Activities' department of lay speaking, will direct the conference.

Named Most-Methodist Family

Mr. and Mrs. Virgil I. Bolerjack with their 14-year-old daughter, Marilyn, of Centralia, Ill., have been chosen the Most-Methodist Methodist Family of the Year of Southern Illinois. They were selected at the second annual Methodist Holiday in DuQuoin, Ill., sponsored by the conference board of lay activities.

Pam Gilbert, Miss Illinois of 1962 and a member of First Methodist

CENTURY CLUB

Eight more Methodists who have celebrated 100 or more birthdays join TOGETHER*'s Century Club this month.*

They are:

Mrs. Henrietta Chapman Vear, 102, Exeter, N.H.

Mrs. Pancheta Whipple, 100, San Rafael, Calif.

Mrs. Marion C. Bates, 100, Madison, Wis.

Mrs. Karen Johnson, 100, San Diego, Calif.

Mrs. M. J. Dukes, 100, Channelview, Texas.

Mrs. Savilla Brown, 100, Shreve, Ohio.

Mrs. J. A. Graham, 100, Rock Springs, Ga.

The Rev. Addison W. Grimes, 100, Fairmont, W.Va.

When sending names of Century Club nominees, please give birth date, address, and name of church where nominee's membership is held.

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Pam Gilbert (left) with Bolerjacks.

Church in Carbondale, presented a bouquet of roses to the Bolerjacks at the DuQuoin State Fairgrounds.

Methodists in the News

The **Rev. Laton E. Holmgren** has been elected chairman of the council and standing committee of the United Bible Societies. He is a general secretary of the American Bible Society and a member of the New York Annual Conference.

Bonnie Jeanne Tinker, 15, daughter of the Rev. and Mrs. Leonard E. Tinker, Jr., of Des Moines, Iowa, received the top award in a junior-high division essay contest sponsored by the National Association for the Advancement of Colored People.

Dr. Ralph Sockman has been elected to the board of trustees of John Street Methodist Church in New York City. The church is the oldest continuous Methodist society in America; organized in 1766.

The **Rev. R. Harold Hipps** of Greensboro, N.C., joined the staff of the Division of the Local Church of the Methodist Board of Education on September 1. **Miss Margie McCarty** of Nashville, Tenn., has been named director of the division's Council on Children's Work.

Dr. A. W. Martin of Fayetteville, Ark., the **Rev. Glenn F. Sanford** of Levittown, Pa., and **William W. Reid** of Whitestone, Queens, N.Y., have received Awards of Honor from the Methodist Interboard Committee on Town and Country Work.

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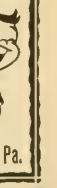

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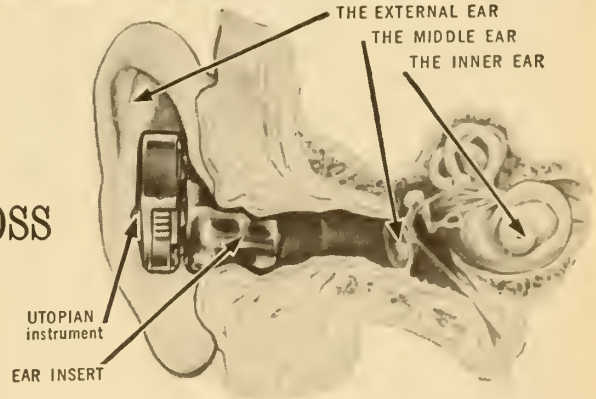

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'The measure you give . . .'

By ROY L. SMITH

BUSINESSMEN spend money to promote sales, and they set aside sums for depreciation to replace equipment as it wears out. Similarly, farmers spend money for fertilizer to increase crop yields and to prevent soil depletion.

How many of us invest time, abilities, and money for truly successful living, and take steps to prevent spiritual erosion?

Long before any businessman heard about economics and before the first farmers thought about building up their land, Jesus expressed this principle succinctly: "The measure you give will be the measure you get."

We hear this idea expressed in other ways, among them that our world is what we make it. This applies to personal and spiritual aspects even more than it does to the physical. We can fill our world with suspicion, or we can fill it with kindness.

We get out of anything exactly in ratio to what we put in it, whether it be a job, our home, friendship, or the church. This principle applies especially to worship. If we hold ourselves aloof, we leave a service feeling unsatisfied. We may find fault with the minister, or the choir, the organist, the ushers, or the people in the pews near us. On the other hand, if we participate wholeheartedly in the worship, we go away uplifted and strengthened. Participation is the key.

A case which impressed me was that of a woman who bequeathed $1,500,000 for religious, philanthropic, charitable, and educational purposes in her hometown. She had "never learned to spend the money," so she simply had hoarded it.

You cannot help but feel sorry for such a person. She missed much in life. She never learned the lesson of stewardship. Christianity teaches that God is the owner of everything, and that we act as his managers.

The sequel to the story of the $1,500,000 bequest is the account of the satisfaction which accrued to the trustees as they dispensed that fortune. They saw smiles dry up tears, and heard gales of laughter instead of cries of distress.

Of course, you may say, "I could accomplish wonders if somebody turned a fortune over to me." But have you ever stopped to consider that you can accomplish noteworthy things with even a little?

I am thinking now about a young businessman whom I have cited before. He found himself discouragingly in debt. When he and his wife faced up to their plight, they found out that even by scrimping—denying themselves and their children much of what they had been in the habit of accepting as commonplace—it would take three years to get their heads above water.

While they were feeling sorry for themselves, the husband startled his wife by suggesting: "Why don't we tithe?" Tithe? How could they afford to give anything to the church?

"No," the husband confided, "I do not believe that the Lord will bring about a miraculous salary increase if we tithe. I do know that we have been spending without thinking. Tithing simply is our obligation, and it will help discipline us."

So the couple cut lots of items out of their budget, and figured how to economize on many things. The first month it was no hardship to pay the $42.50 tithe and $82.50 on their debts. Even the second month, despite several unanticipated expenses, they overcame the temptation to relent. But in the third month one creditor demanded a much larger payment than they had been giving him.

The obvious way out of their difficulty was to "borrow a little from the Lord." After all, they probably could make it up, once they got on their feet. But they stood their ground, scrimped a little more, and managed to come through.

The important aspect of this experience, according to the husband, was "a new sense of rightness." He explained, "I discovered one day that I was going to work with a sense of peace," and as a consequence his work improved noticeably. "As a matter of fact," he added, "I was a new man. In the end, some raises did come, but they were incidental. My rebirth began when I agreed to tithe." A good steward!

In the same way, in big things and little things, each one of us can spend to advantage and at the same time replenish our spiritual resources for sustained good living.

The author of Little Lessons in Spiritual Efficiency *died last April at age 76. For the next several issues,* TOGETHER *will continue to draw on material prepared earlier by him for this feature.*—EDITORS.

Just as the Christian church was launched by dynamic laymen, so its renewal today must come largely through the witness of men and women in the workaday world.

Jesus Was a Layman

By *RICHARD C. RAINES*
Bishop, Indiana Area, The Methodist Church

ABOUT A.D. 26, a simple carpenter began his personal ministry in a nation religiously ruled by professional clergy.

Significantly, he chose 12 other laymen to assist him. Four of them were fishermen. One was a civil servant, a tax collector. Another was a hotheaded agitator, a revolutionary. The clergy of the day looked down pious noses on all of them. They were crude, uncouth, unsophisticated laymen.

Nearly 2,000 years have passed. Today only historians would recognize the names of those professional clergymen. But nearly 800 million people the world over revere that carpenter. Men set their calendars by the date of his birth. Great cathedrals bear the names of his followers.

In short, this young craftsman and his disciples completely altered the course of history—and all of them were laymen!

Intense ecumenical discussion today about apostolic succession, laying on of hands, ordination rites, and all the other paraphernalia of institutionalized religion obscures the fact that Christianity began as a lay movement. Moreover, if we are to recover the dynamic power which marked the early years of the Church, the renewal must come largely through laymen.

For too long, ministers have been looked upon as an order of special piety and holy wisdom, and laymen as second-class Christians whose primary duty is to oil the machinery of the organized church. This is as unscriptural as it is impractical.

But this concept is going to a well-deserved grave. On every hand we see signs of a great awakening which is restoring laymen to their rightful place in the church.

We see it in the growth of lay retreat centers and koinonia groups, where laymen are equipping themselves to witness in the world. We see it in numerous recent books carrying such titles as *The Ministry of the Laity, The Rebirth of the Laity,* and *The Church and Its Laity.* We see it in pronouncements of the ecumenical movement.

For example, the 1961 session of the World Council of Churches, in its report on witness, declared: "It is obvious that, if the Christian witness is to penetrate into all those areas where the work of the world is carried on, it must be carried there by laymen. They alone can bring Christian judgment to bear upon all the issues of life in the spheres of industry and commerce, scientific research and social organization, and all the other activities which make up the workaday world.

"Only laymen," the report continued, "can speak to their fellows in terms of their common involvement in the work upon which they are engaged, and can demonstrate that the Gospel of Christ is highly relevant to this actual situation and not merely to some remote 'church' sphere or afterlife."

There is a plethora of sermons in these words from New Delhi, and all would be biblically oriented. For if one word characterizes the ministry of Jesus, that word surely must be "relevance."

Thirty years as a carpenter in Nazareth prepared Jesus for a relevant ministry to all people. He knew the difficulties of earning bread by his hands, the insecurity of the business world, the demands of a bad-tempered customer, the deceit of those who reneged on debts. As William Barclay has written, "It is the glory of the Incarnation that there is no problem in life and living which we face which Jesus did not also face." Here was a man who preached what he practiced!

Contrast this with men like Leo Tolstoi. He constantly admonished others to live by the rule of love, yet his wife wrote of him: "There is so little genuine warmth about him; his kindness does not come from the heart but merely from his principles. His biographies will tell of how he helped the laborers to carry buckets of water, but no one will ever know that he never gave his wife a rest and never—in all these 32 years—gave his child a drink of water or spent 5 minutes by his bedside to give me a chance to rest a little from all my labors."

Nobody could say that about Jesus. As a layman, he never asked others to endure anything he had not known himself. That was one source of his powerful appeal, and it will always be the strength of the layman's witness.

In recent months, Methodists of Indiana have seen the fruits of lay witness in six Indianapolis doctors [see *Operation Doctor: A Hoosier Success Story*, June, page 49]. These men volunteered, at great personal sacrifice, to serve three months in mission hospitals of The Congo. When they returned home, each man embarked on a vigorous speaking schedule to describe the misery of the African people and to explain the importance of Christian missions in meeting those needs.

Indiana laymen listened attentively. These were not professional missionaries with a vested interest in support of their work. These were laymen like themselves, men with no special theological insights

Jesus preached what he learned and practiced as a helper in his father's carpenter shop, here depicted by artist William Hale.

or unusual pulpit skill. But they were perceptive men who caught a vision of the way a layman can serve—then went out to serve.

In many respects, their contribution to understanding of missionary objectives and motives is greater than any missionary can make. For there is nothing so religiously persuasive as the witness of the man who makes his living in the so-called secular world.

This is what Martin Luther meant by the "priesthood of all believers." Every person may receive from God the full joy and power of Christian experience, Luther said, and each of us is commissioned to be a witness.

Last spring, Russian Orthodox clergymen visited Indianapolis. During a luncheon meeting, one minister addressed a question to Archbishop Nikodim, head of the delegation. "Archbishop," he said, "are you free behind the Iron Curtain to preach the kerygma and the Logos?"

A perplexed newspaper reporter turned to another and asked, "What in blazes does that mean?" The other said, "He's asking whether the archbishop is free to preach the Gospel."

Few laymen are guilty of speaking over the heads of their peers theologically. That's why laymen are the most effective witnesses for Christianity. They can get the message through.

Laymen can make at least one other significant contribution. They can press for progress in the ecumenical movement with an objectivity clergymen may find difficult. Ordained men may permit vested interest and job security to become artificial obstacles to union and unity. Laymen, however, are not fettered by such considerations. My judgment is that laymen frequently are more enthusiastic about church unity than their ministers and ecclesiastical leaders.

The steady disintegration of artificial walls between clergy and laity is a sign of hope. It means we are returning to the New Testament concept of the *laos*, the laity, as the people of God. Clergy are members of that company, too, and only incidentally earn their living as employees of the church. They are a part of, not apart from, that "royal priesthood, a holy nation, God's own people."

But one word of caution is essential. This rejuvenation of the laity will be meaningful only as lay people are called to a new depth of commitment, a new sense of mission, and a clearer knowledge of Scripture.

Ministers are understandably apprehensive about some fringes of the lay movement. They have seen for example, laymen's groups which defended racial segregation by distortion of Scripture. They have watched some lay organizations attempt to blunt the Church's message about economic and social injustice. They have heard some laymen shout "Communist!" at those ministers who sought to make the Gospel relevant for real life.

Laymen must return again to the Bible. They must study it intently with open minds, not to confirm their prejudices but to understand and be changed by its message. We must discover what it says to us about our business, how we earn, spend, and invest our money, how we use our time, about our values, our dominant purpose in life, our source of power, and our hope.

Otherwise, laymen will be tempted to witness not to what God says through the New Testament but to what men say in self-interest and self-assertion.

When laymen assume their rightful responsibilities as ambassadors for Christ, the church on Main Street will fulfill its biblical mission. It will be the place where men will come to experience the holy, righteous God seeking them in love, where individual believers gather to have their spiritual batteries charged, then go back into the world to be "the Body of Christ living in the midst of the traffic and turmoil and conflict of the world, on behalf of the world."

The Sunday worship service will be like the huddle in the football game, where the players talk it up and check signals before the next play. The real test of a man is not there but in the world—the line of scrimmage where each man must carry out his assignment.

The doctrine of the priesthood of all believers means more than the fact that each man has personal access to God. It also means each man has the responsibility of the priest to witness to others and bring them within the fellowship.

The Latin word for priest is *pontifex*, which literally means bridge-builder. The priest is the man who builds the bridge for others to come to God.

But, as everyone knows, bridge-building is a layman's vocation!

MIDMONTH POWWOW

If I Were Asked to Preach . . .

October's third Sunday is Laymen's Day, and we asked 12 widely known Methodist laymen to imagine themselves chosen to preach. Here are their Bible texts and sermons-in-brief.—EDS.

A Missouri native, attorney by profession, Dr. Robert G. Mayfield heads the Board of Lay Activities staff as general secretary.

ROBERT G. MAYFIELD

Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son—JOHN 14:12-13

Aside from the promise of salvation, these two verses carry the greatest promise in the Bible. We live in an age when man is making great strides in conquering new frontiers. He constantly seeks for more knowledge and power. ¶ Through the fulfillment of this promise man has the ability to do the same works that Jesus did. As disciples, we have the responsibility to be witnesses, ministers of reconciliation, and ambassadors for him. The power is available to us to win the world for Jesus Christ our Lord and Savior. ¶ This promise has never been devalued since it was made. We must claim the promise in faith.

BEACH VASEY

He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?—MICAH 6:8

From the moment I first saw these words of Micah, the thought has persisted that here in one sentence the prophet has caught up an entire design for living a complete life. He states quite clearly the Lord's three "requirements." ¶ First is an act: *Do justice.* As one whose life has been spent in the field of law, I find such a start appealing. If we can deal justly with all men, we will have accomplished much. ¶ Second: *Love kindness.* Here we take a step beyond doing. Now we are dealing with an attitude—we are to love kindness. And as lovers of kindness, could we act other than lovingly toward our fellowmen? ¶ Last: *Walk humbly with our God.* What a wealth of meaning in a short phrase! The God of Micah is not an awesome deity on a mountaintop. He is an ever-present friend with whom we can have close, daily contact. ¶ Three ideas expressed in simple words, but rising in a crescendo of faith! If one were forced to forego all the Bible save one verse, this one, written before the time of Christ, would be a sufficient guide for a lifetime of Christlike living.

Judge Beach Vasey, Los Angeles County Superior Court, was re-elected this year as president of the National Council of the YMCA.

ANDREW D. HOLT

For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same?—MATTHEW 5:46-47

These two verses are but a part of Jesus' indictment against hypocritical churchmen whose lives failed to reflect their supposed beliefs. But what about us? How can we answer Jesus' question: "What more are you doing than others?" ¶ Of course we attend church regularly; we nod approval when the preacher condemns the selfish, the arrogant, the complacent; we give our money to support the church. Aren't we good

Christians? ¶ Sermons, we tend to forget, offer most benefit to those present to hear them, regardless of how much better they seem to apply to some absent brother. Even among those who give those substantial sums, rarely does giving mean doing without personal pleasures. Moreover, we laymen must give of ourselves—accepting responsibility, for example, to witness for Christ through personal evangelism rather than leaving it all to the preacher. ¶ What more are we doing than others?

HARRY W. SEAMANS

I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one . . .—JOHN 17:20-21

The brotherhood of man is not something to be established. God did that by creation. The question is whether men will acknowledge and live in the brotherhood which God created. ¶ Too often we have forgotten that Christianity began as a social movement. It began with a life to be lived, not with propositions to be believed. It grew from a small band of men who followed a personality so compelling that they left their chosen occupations without question to follow Him. And they learned from Him truth so urgent they could only give their lives retelling it. ¶ It was a message which could not be confined to one people or one nation. It had to be told to all men: Christ welcomes all into a new social order of love, a spiritual fellowship so enduring as to live forever! ¶ For us, initiation into Christ's kingdom is to accept all men as our brothers under God. We prove our discipleship in living this belief.

J. A. WHITE

And if any one forces you to go one mile, go with him two miles.—MATTHEW 5:41

In Jesus' time, Roman soldiers had the right to demand that any citizen of a Roman-occupied territory carry his gear for him. The victim of such an order had no choice but to obey—and he hated Rome for it. Jesus admonished his followers to do more than required—to go "the second mile." ¶ In our time we see few "second-miler churchmen" because many of us have not learned even to walk the first mile well. I suggest three areas of life in which we Christians need spiritual calisthenics: ¶ 1. Support of the church. Church membership should make a difference in our lives. We need often to renew the vow we once gave to support the church by our prayers, presence, gifts, and service. ¶ 2. Personal example in daily life. Almost every job can be a Christian vocation when carried out with awareness of the sacred privilege to work and with compassion for fellow workmen. ¶ 3. Family life. Overemphasis on money and material possessions leaves family life shallow. Children lack the sense of security nurtured by parents' love and interest; parents preoccupied with outside interests lose concern for children and each other; spiritual life weakens and dies. ¶ God calls us to walk the first mile well . . . and then the second.

JOE WALKER

Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.—MATTHEW 5:16

In this brief text, Jesus portrays each person's life as a light shining into the world, lighting a path for others to follow. I think of a lighthouse with its revolving beam shining out through panes of glass which represent individual experiences of day-to-day life. For the beam to shed maximum light, each pane must be polished to clear luster. ¶ What forms does this polishing take? As we go about our tasks—at home, for the church, earning our living—we should remember that a cheerful workman who refuses to do less than his best is a joy and inspiration to those around him. ¶ Further, we should approach our special tasks with humility, realizing that we succeed not by our own efforts alone but by the grace of God and the help of our fellow workmen. Those whose circumstances have pushed their names into bright notice, need especially to remember this. The brighter the light, the greater the

Popular with his students and respected among educators, Dr. Andrew D. Holt is president of the University of Tennessee.

At the State Department, Harry W. Seamans heads the division which interprets U.S. foreign policy to some 350 national organizations —including churches.

Head of the 1962 Methodist Family-of-the-Year, Dr. J. A. White is a physician in Easley, S.C.

Since writing his sermon, Test Pilot Joe Walker set new records in the X-15: 3,818 miles per hour and almost 67 miles high.

Former businessman Paul Fannin (left) is in his third term as Arizona governor. Geo. H. Atkinson (right) directs a worldwide engineering company.

Baseball's "grand old man," 81-year-old Branch Rickey, is now in St. Louis as a consultant to the Cardinal team.

capacity for influence. ¶ The Christian who lives his faith daily cannot help doing works which will cause his life to shine and gladden the hearts of men—to the glory of God.

PAUL FANNIN

Therefore let anyone who thinks that he stands take heed lest he fall. —1 Corinthians 10:12

Just as St. Paul admonished the Corinthians, each of us needs to be reminded frequently that we do not stand by ourselves. As we achieve measures of earthly success, all of us—especially men in positions of great responsibility—are tempted to regard ourselves as self-sufficient, to overrate our own abilities and judgment. ¶ True, Christians should possess convictions and confidence in their abilities to determine right courses of action. But the borderline is narrow between convictions and confidence on the one hand and lack of proper humility on the other. ¶ Proper humility results from sincere search for, and honest recognition of, our own limitations as well as respect for the judgment and integrity of others. More than this, it is acceptance of the responsibilities each of us has to our fellowmen and recognition of our relationship with God.

GEO. H. ATKINSON

You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? . . . Thus you will know them by their fruits.— Matthew 7:16, 20

Most Christian laymen are willing to be judged by this text from the Sermon on the Mount. We are not so much concerned with theological discussions as with action. Although we know we are far from perfect, we want our lives to count. ¶ Jesus taught by parable and by the example of his own perfect life. We can profit by observing the "fruits" of the lives of those about us—people in every walk of life and of every race and social stratum. ¶ During the last few months, I have been impressed by the devotion to duty of an uneducated Iban boatman in Sarawak, by the skill and farsightedness of an Indian schoolmaster, and by the friendly helpfulness of a young American construction worker in Pakistan. Each of these three laymen is following Jesus in his own way. ¶ By their "fruits" these men are making their lives count. Are you?

BRANCH RICKEY

And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was . . . —Luke 19:2-3

Zacchaeus, the little tax-gathering Jew, is a familiar Bible figure. I like him. I think he was a man of courage. Certainly he was a man with a purpose. He wanted "to see who Jesus was." ¶ As a tax collector, Zacchaeus was rich. He wore the equivalent of monogrammed shirts and tailored suits. Many people knew him, but tax-collecting never has been a business that wins friends. ¶ Zacchaeus had heard exciting things about this man Jesus, and, on the day St. Luke describes, he was determined not to miss seeing Him. Being a small man, he had to find a spot above the crowd. Where was he when the Master came by? Out on a limb of a sycamore tree, staring down intently, his skinny legs dangling. There he was, an unpopular political officer, spectacularly exposing himself to public gaze. But Zacchaeus ignored the jibes and the cackling of the crowd. He knew what he was doing up there. I think that kind of behavior took courage. ¶ And then came the call: "Zacchaeus, come down!" That was when the little publican found out what he had wanted to know. For Jesus, shocking the crowd by his choice of friends, told Zacchaeus he was coming to his house for a visit. And then Zacchaeus knew the kind of man Jesus was—not just a teacher and a healer, but a friend of tax collectors and sinners . . . and people like you and me. ¶ Early in this century, the Italian writer Giovanni Papini set out to write an exposé of the Christian faith, to show what a myth this Jesus really was. After two years of research, he wrote *Storia di Cristo* [*Life of Christ*]—a devout, personal interpretation of Christ's divinity. Like

Zacchaeus, Papini found out "who Jesus was." ¶ No man can travel in intimate exposure to the Son of God and not find out who he is.

FELIX R. McKNIGHT

Now faith is the assurance of things hoped for, the conviction of things not seen.—HEBREWS 11:1

Life "on the brink" has become our lot. We live not by the good of men but by compromising with the evil of men. We trade pieces of character and principle for assurance that we will live tomorrow. We do this in the hope, more than in the conviction, that ultimately we will triumph. ¶ There is no compromise with faith. It is a total thing, not to be used one hour and abused the next in trades born of expedience. The muscle of free men lies in their unyielding spirit, their conviction that they are right because of their faith in God who set all the rules of decency and human dignity. Such faith is indestructible; it trembles not before mere man. ¶ I saw the futility of attacking faith while touring the Soviet Union with other American editors. At Leningrad's Museum of the History of Religion and Atheism, the director mocked our belief in God: "Religion is only a superstition—a superstition that must be ended, from black cats to God!" ¶ Our answer was a smile of pity. We knew—and he knew—that embedded faith cannot be dislodged. Not by decree, not by fear, not by duress. It is a part of man's soul.

Felix McKnight, executive editor, Dallas Times Herald, *serves Methodism on its Board of Publication.*

EDDY ARNOLD

Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.—LUKE 17:33

This verse from Luke's Gospel applies rather closely to my life and to the lives of others I know professionally. In the entertainment world, it is easy to get off on the wrong track—to lose touch with reality. It becomes easy to seek thrills and applause to make yourself feel important. Often we entertainers are treated as if we were other than normal human beings, and some of us start believing our own press releases. ¶ But we aren't really so different from other people, and these words of Jesus are good reading for anyone whose pride needs a bit of humbling. I think Jesus meant in this text that a man who seeks first his own security, his own comfort and pleasure, ends up losing the real values of life. For one thing, he loses touch with God—the one permanent value on which we can anchor our lives. ¶ There's a song that I like, not very sophisticated theology, I suppose, but one of the verses expresses what I want to say: *He shares a dream with everybody in the world. / He can always hear your laughter; / He can always see your tears; / He alone can give the answers / To drive away your fears.* ¶ What more do we need to remember than that God's love and guidance are available—if we live seeking and expecting to receive them?

Whether singing folk song, ballad, or hymn, Eddy Arnold wins friends wherever he goes. Born a farm boy in Tennessee, he now lives on his own farm near Nashville.

DANIEL K. INOUYE

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—MATTHEW 6:33 (KJV)

After the death of a prominent man, a woman inquired, "How large was his estate?" When told it had been valued at 5 million dollars, she responded in awe: "He must have been a good and successful man!" She did not ask, nor was she told, that the deceased had mercilessly used others in acquiring his wealth. ¶ In this day of speed, luxury, and gadgetry, many of us seem to have set as our primary life goal the quest for material riches. The wealthy and popular man almost universally is considered successful. ¶ Have we Christians forgotten that we follow One who was spat upon and cursed, a penniless carpenter who finally was killed to the accompaniment of jeers from a hysterical mob? No "success" was he by our standards! We praise his teachings and acclaim his way of life—and we go right on pursuing secular prestige and material wealth. We seem never really to have understood his words: "Seek ye first the kingdom of God . . ."

Sen. Daniel K. Inouye of Hawaii was the first Japanese-American elected to Congress.

NO. 2 *in a series*

KNOW YOUR CHURCH

Following zealously in the footsteps of John Wesley, who in 1738 formed his first societies in England, 2 million American Methodist lay people today are mobilized and trained for more effective witness as Christians under the General Board of Lay Activities and the Board of Missions' Woman's Division of Christian Service. Here is their inspiring story.

THOSE METHODIST LAYMEN...

By NEWMAN S. CRYER, JR.
Editor, *Methodist Layman*

MANY PEOPLE had their eyes opened when President Bernard W. Huffman reported on the year's work of the Methodist Men at Northwood Appold Methodist Church in Baltimore, Md. The men had done far more than usher and count offerings.

In the city where The Methodist Church (then Methodist Episcopal) was organized at the 1784 Christmas Conference, Methodist Men visited church members confined to homes or hospitals, administered a blood-donor program, provided milk for refugee children, helped Christ Church for the Deaf in Baltimore, worked with youth Saturday and Sunday nights, raised $1,591 for missions (including help for students in Borneo, Hong Kong, and Brazil), contributed $110 to Alaska Methodist University library, and focused on the study theme *Know Your Church* at nine meetings. Surely this was involvement in the total life of their church.

The report of these 272 men is typical of hundreds from the 10,887 active Methodist Men units that annually reach the office of the General Board of Lay Activities in Evanston, Ill.

Laymen, however, have not always been so actively involved. For 300 years, Protestantism has preached the "priesthood of all believers," but in its structure and programs has for the most part failed to practice it. In Methodism's pioneer days, God-fearing laymen spread the Gospel and brought men and women to Christ. But when the challenge of the frontier faded, many members became contented just to sit and listen to a sermon and to raise money.

Today, however, laymen are rediscovering their full role as the people of God. Increasingly, they are involving themselves in all areas of the church and carrying their witness to the workaday world.

Fostering this revitalized lay participation in The Methodist Church is a primary responsibility of the General Board of Lay Activities. Its broad aims, specified by General Conference, are to deepen the spiritual life of lay members, cultivate among them increasing loyalty and interest, and help them become an active working force in each church. These goals are implemented by a church-wide laymen's organization anchored in local-church units.

The Methodist *Discipline* lists eight specific phases of lay activities for Methodism. These have been condensed into three primary program thrusts under general direction of the Board of Lay Activities: men's work (Methodist Men); leadership training; and stewardship education.

Men's units trace back as far as 1738, when John Wesley was organizing societies and classes among British-army men. In the United States, men's societies began springing up about 1875.

A national conference for Methodist men was held in 1898, sponsored by the Brotherhood of St. Paul. That organization merged with the Wesley Brotherhood in 1906 to form the Methodist Brotherhood. By 1924, the Methodist Brotherhood movement was well established, particularly within the Methodist Episcopal Church, South, under the leadership of Dr. George L. Morelock.

When the General Board of Lay Activities was established at the 1939 unification of the three main branches of U.S. Methodism, Dr. Morelock and his counterpart in the northern Methodist Episcopal Church, E. Dow Bancroft, were its first staff members.

Just 21 years ago, the General Board of Lay Activities issued the first charters to five Methodist Men units in local churches. All still are active. Now there are similar units in all 50 states, in South America, the Philippines, Australia, and Scandinavia.

Establishment of these local-church Methodist Men units is a comparatively recent development in Methodism. But, like other phases of the current lay activities program, they are the result of a growing need to make laymen more

aware of their responsibilities as Christians, to suggest ways they can witness to their faith, and to meet new needs throughout the world parish.

Like those in Northwood Appold Church, the 412,928 Methodist Men are doing things. Their reports are crammed full of projects and activities representing service, outreach, and dedication. For example:

A white colonial church building complex in Sudbury, Mass., stands as testimony to five years of loving labor by laymen who worked with hammer and saw. Lay leader Elroy Hawes estimates that if a contractor had done all the work, the project would have cost $300,000—twice what the men spent.

In Kuantan, Malaya, Methodist Men pledged a month's salary each for a fellowship hall. At last report, their example had inspired contributions from others totaling $20,000 toward the $26,000 cost.

These are impressive projects; there are innumerable lesser ones. But always Methodist Men shun make-work activities not directed toward filling a specific need. There is no point in carrying on projects merely to keep busy. Through ministering to the needs of others, as a group and as individuals, men grow in Christian faith.

In so doing, the Methodist Men are carrying out the three basic objectives of their organization: "to seek daily Christ's way of life," "to bear witness in business dealings and social contacts," and "to engage in some definite Christian service."

Mere involvement in the Methodist Men movement does not necessarily mean that a man is fulfilling his Christian obligations. As Martin Luther and John Wesley, from a somewhat different viewpoint, taught, good works are not an objective but a *result* of true faith, a way of expressing thankfulness for God's grace given through Jesus Christ.

Because many laymen—and some ministers—do not fully understand this, the entire program of lay activities is intended to increase laymen's understanding of and development in Christian faith. Activity is not planned and carried on primarily for the practical good itself, no matter how altruistic it may be, but as an expression of spiritual vigor.

How does the General Board of Lay Activities fit into local-church work? For one thing, from its central offices, it provides suggestions, trained resource persons, and program aids to Methodist Men.

Methodist Layman, the monthly magazine published by the board, contains news and program notes of Methodist Men and all other phases of lay activities. In this way, the other interests, skills, and energies of churchmen are channeled into significant Christian service.

All Methodist Men work, of course, is done in co-operation with the pastor, the lay leader, and the local-church commissions. Methodist Men began as a movement because the interests, psychology, and skills of men differ from those of children, young people, and women. But the separation must never be complete or exclusive.

Once every quadrennium, Methodist Men gather in a national conference, the next one scheduled July 9-11, 1965, at Purdue University, West Lafayette, Ind. Any Methodist man is invited to attend.

Also on the church-wide level are several projects. One is support of Alaska Methodist University library; another is the weekly Methodist Men's Hour radio program, with a 12-minute message by the Rev. Charles Ray Goff, formerly pastor of the Chicago Temple (First Methodist Church).

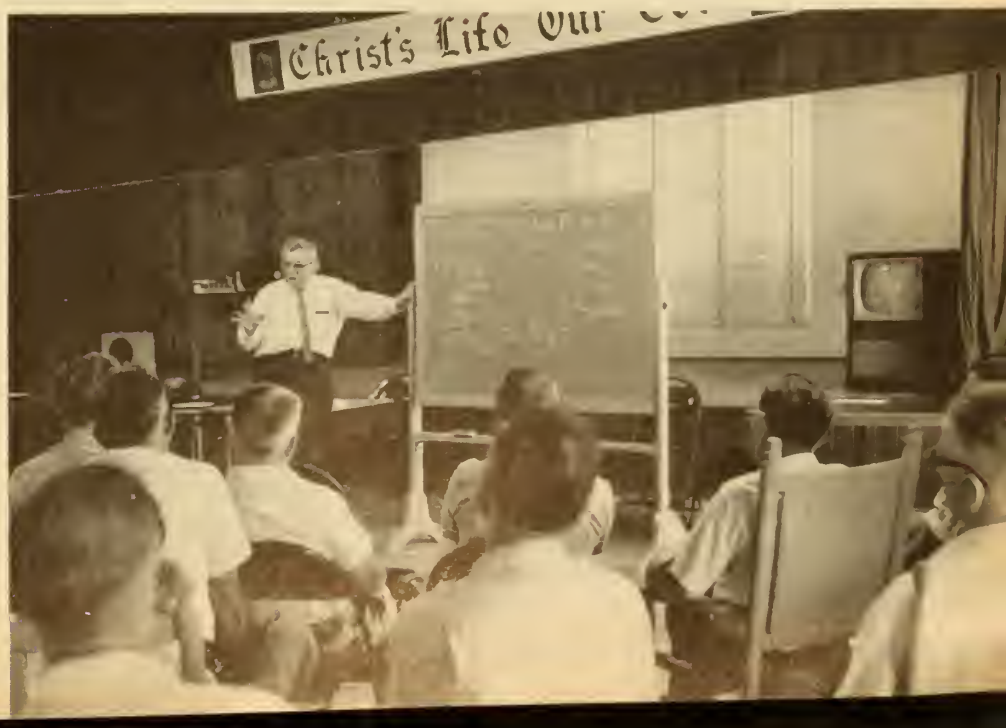
The role of the laity is symbolized in Laymen's Day, October 20 this year, when lay speakers fill pulpits in churches throughout Methodism. But lay speaking is not confined to that day. During a 10-week period this year, for example, 765 South Georgia Conference laymen preached 1,228 sermons in churches that otherwise would have had no preaching services.

The lay-speaking program trains men and women to use their voices effectively as Christian witnesses in any situation. A staff member of the general board assists district leaders in setting up training schools, for which the board provides resource materials. Over the past year, nearly 6,000 lay people were certified as lay speakers after attending such schools.

In the Augusta District of the Maine Conference, for example, 38 laymen went to class on five consecutive Monday evenings. Several commuted as far as 140 miles.

For a local church to be most effective, laymen must be involved in every aspect of its life. Last year, for the first time in a century, church membership growth fell behind the growth rate of the U.S. population.

How to combat this decline? One imperative is to overcome the



Workshop sessions such as this at a Florida Conference Layman's Retreat help develop stronger local-church leadership.

"spiritual illiteracy of laymen in order to make them effective churchmen," according to R. Howard Berg, president of the General Board of Lay Activities and lay leader of the Florida Conference.

"Laymen need to be better informed, need a heartwarming experience, need to mobilize their forces to put faith into practice and need to take a positive stand for morality and decency," he says.

To implement these goals, the General Board of Lay Activities assists in lay-leadership training at all levels and through planning retreats, assemblies, institutes, and workshops aimed at mobilizing spiritual resources for more effective Christian work and witness. Laymen's conferences are being conducted in all six jurisdictions this year for the first time.

Typical of annual conference retreats and state meetings was one that drew nearly 1,000 Newark Conference laymen to the campus of Methodist-related Drew University in Madison, N.J. More than 400 laymen of the California-Nevada Conference attended a session in Mount Herman, Calif.

The large meetings do not overshadow the importance of smaller ones. In Bloomington, Ill., for example, the district superintendent and a layman evolved a plan of small-group dynamics. Called "Confab," it is simply an informal group gathered to talk over four basic concepts—faith, optimism, understanding, and action—in the context of being a Christian.

Solid lay leadership training is going on all the time in most annual conferences. The Detroit Conference is giving it a strong push in a series of workshops. In the pilot project, Ray Labbitt, executive secretary of the conference Board of Lay Activities, conducted three intensive workshops in seven different towns in the Marquette District. He stressed lay leadership, stewardship and finance, training of officials, and Methodist Men officers.

Virginia Conference's Alexandria District brought together 300 laymen for workshop sessions on 14 areas of local-church activity: the six local-church commissions, official boards, stewardship, lay speaking, publicity, music, audio-visual aids, and church business administration.

Along with men's work and lay leadership training, the third major thrust of lay activities is in stewardship education. Stewardship recognizes God's ownership of all that we are, all that we have, and all that we can do. As John Wesley once wrote:

"The Possessor of heaven and earth placed you here, not as a proprietor, but as a steward. . . . He entrusted you for a reason with goods of various kinds . . . and He has told you in the most clear and expressed terms, how you are to employ it for Him, in such a manner that it may be all a holy sacrifice, acceptable through Jesus Christ. . . ."

One current concern within this broad stewardship area is that for years Methodist per capita giving has been low in comparison with that of some other Protestant denominations.

Now, however, the trend is upward. This can be attributed at least in part to the church-wide tithing emphasis set by the 1960 General Conference and designated as a responsibility of the stewardship staff of the Board of Lay Activities. In the Louisiana Conference, for example, pledge totals have risen sharply over a five-year period, and in one district almost have doubled.

Throughout all phases of church activity, there needs to be a unity of purpose. To this end, every local church is expected at budget-planning time to develop a co-ordinated annual program involving every organization.

Here again, the General Board of Lay Activities offers valuable, practical help by conducting stewardship and finance workshops and other training schools for laymen. In one year, lay people in 2,535 churches attended.

What lies ahead in lay activities depends partly upon how much and how fast Methodists change their ideas about the role of laymen and provide the framework for them to become in fact the *laos*, "the people of God." But there are many signs this is coming to pass.

One is the establishment of lay schools of theology, some sponsored by colleges or seminaries, others by councils of churches, still others by local churches. This year, Boston Avenue Methodist Church, Tulsa, Okla., is having its third. St. John Church, Greenville, S.C., is offering a 12-week course.

So, although organized activity for Methodist laymen ranges from theology to tax law, from Jurisdictional assemblies to local-church discussion groups, underlying it all is the fact that laymen increasingly are sharing Christian work and witness to the end that Jesus Christ will become a living reality in the life of every layman.

LAYMEN HELP BUILD A CHURCH

Laymen turn an old cottage (above) into a house of worship.

Men and women of four Methodist congregations rolled up their sleeves to build a new church in Bowling Green, Ky. Andy Hewitt, then 16, looking for church-school recruits in an area of economic distress in 1961, came upon seven youngsters untouched by any church. Thus awakened, men and women of Broadway, Kerr Memorial, State Street, and West Side Methodist churches joined hands in a home missionary project; they bought an old house, remodeled it into a sanctuary and educational rooms, and named it Wesley Chapel. They obtained an old bus to transport children to worship. Typical of the women's enthusiasm was their finding a widower with three daughters, teaching the girls to cook and keep house, and bringing the family of four into the fold. Wesley Chapel has grown from its original 14 members to 41 and a church school of 75—witness that laymen and women of Methodism, working together, accomplish significant results for Christ's church.

. . . AND THE LAYWOMEN!

BY SARAH EVANS KENNEY, Editor, The Methodist Woman

COME UP on the elevator to the 14th floor of New York's Interchurch Center at 475 Riverside Drive. Here are the busy offices of the Woman's Division of Christian Service, representing some 1,800,000 Methodist women engaged in globe-girdling programs. But to get a glimpse of these programs in terms of people . . .

- At a community house in Meridian, Mississippi, a boy comes off the basketball court and remarks thoughtfully: "I hate to think what would have happened to me if it had not been for Wesley House."
- On the island of Luzon in the Philippines, a middle-aged Filipino woman learns to read—and the Gospel takes on new meaning for her.
- At Kwassui School in Nagasaki, Japan, the president of a Japanese university speaks at his wife's alma mater: "I consented to come because of the debt I owe this school."
- At Ewha University in Seoul, Korea, members of the all-girl student body go into nearby villages during summer and winter vacations, living with the villagers and teaching them health habits, sanitation, reading, cooking, sewing, improved farming methods, child care and the Christian way of life. A village chief says: "It is different since the students came. Our young people work for a better way of life and read books. Our old people join in, too."
- At Addis Ababa, Ethiopia, Kumbi Denise Shungu, a teacher educated at the Methodist Teachers' Training School in Wembo Nyama, Congo, serves as a delegate to the United Nations Conference on the Participation of African Women in Civic Affairs.
- At the Homer Toberman Settlement in San Pedro, Calif., two girls—hostile, loud, aggressive, and disruptive—fight and steal. They cannot be placed in normal club groups. A staff member meets with them every day for eight months, talks with them, plays games with them, lets them engage in

The new laywoman—alert, informed, personable—is typified by these daughters of Bishop Mangal Singh of Bombay, India, pictured strolling in Denver during the 1960 General Conference.

the activities they like best. Eventually, they adjust to other people and are able to join a normal group. One even asks to be an angel in the settlement's Christmas pageant!

These things—and many, many more—have happened because 1,778,052 women have joined forces to make them happen.

We women—tall and short, fat and thin, young and not-so-young—all belong to the Woman's Society of Christian Service. It has 31,128 units in every state of the Union. Included are 131,071 members in 5,847 Wesleyan Service Guilds, which meet at times employed women can attend. It is often said we are the largest single organization of women in the world.

The individual Woman's Societies and Guilds are the local units through which the Woman's Division of Christian Service carries out its work. One of three administrative divisions of the Board of Missions of The Methodist Church, our Woman's Division elects its own officers and carries on its own program through three administrative departments, Work in Home Fields, Work in Foreign Fields, and Christian Social Relations, and also the Woman's Section of the Joint Section of Education and Cultivation.

In turn, the Woman's Division is a unit of the World Federation of Methodist Women, which has 54 units in 53 countries. Formed at Methodist unification in 1939, this worldwide group was intended primarily for fellowship. Today, it is definitely a world Methodist body with a job to do. The women in local societies direct their programs according to local needs—yet a Methodist woman from Kansas or Georgia could drop in on a meeting in India, Bolivia, Southern Rhodesia, or Korea and feel immediately at home. Despite language barriers, programs and problems are similar. The fellowship always is warm—women are the same everywhere!

Through pledges made by individual members—use of the term "dues" is frowned upon because no specific amount is set—women in local societies in the United States voluntarily gave a total of $12,336,000 to the world work of the Woman's Division last year. Of this money, $10,019,000 was used for day-to-day operation of the Woman's Division in the U.S. and overseas, the remainder—$2,317,000—for designated special purposes.

In addition, women in local societies reported giving another $17,800,000 for projects and programs in their own churches and communities. That was over and above what we women give as individuals to other church organizations.

Much of the work done earlier by former Ladies' Aid Societies continues to flourish in local churches. Large sums of money are raised in various ways. However, the individual pledge—as an act of stewardship—is encouraged instead of the familiar church suppers, bake sales, bazaars, rummage sales, and other time-consuming or money-making projects. The time we save can be devoted to study classes, calling on newcomers or shut-ins, other forms of witnessing, service, and leadership.

Even so, vast numbers of women still enjoy the fellowship of working together in a church kitchen, and meals for fellowship and fund-raising doubtless will continue.

A 40-year-old homemaker in a small midwestern town told me she was dubious when she joined the society. She was afraid she did not have the time to be a good member. But she found herself agreeing to conduct devotions for her circle and, later, for a monthly society meeting. Then she said she would lead a study class. Thus, despite early misgivings, she went on to accept even larger responsibilities, just as thousands of other Methodist women are doing in little towns and big ones all over the country.

In carefully planned monthly meetings and in smaller circle meetings, we Woman's Society members learn about our extensive mission program in the U.S. and in 32 other countries. We take seriously the command to share Christianity in places where less abundant life prevails.

These activities are highlighted every summer by special study. Last year, 23,000 women attended 112 summer schools on missions, on how to conduct study classes, and how to function as officers.

Forthright Mrs. J. Fount Tillman, president of the Woman's Division, puts it thus:

"Through the various phases of our program, we recognize our involvement in today's world; study that we may know the truth; work for the fullest development of God-given potentialities in each person; give sacrificially to share with those in need.

"The church in fulfilling its mission in the world cannot meet revolutionary changes with patterns of the past. . . . Instead of home and foreign in geographical terms, we think of human relations with Christians facing new frontiers throughout the world. Saturday's newspaper headlines may have more influence overseas than the sermons in the churches or mission centers on Sunday; hence our concern for social action. The support of missions is a part of our mission, but the latter involves sacrificial living as well as sacrificial giving."

Last year our midwestern homemaker and 645,477 more of us women, in 46,456 local study classes, pursued four approved studies—in home missions and foreign missions, spiritual life, and Christian social relations. The Guild held 6,178 study courses, with 61,699 women attending them. No one

WOMAN'S DIVISION GOALS

THE stated purpose of the Woman's Society of Christian Service is to:

* Unite all the women of the church in Christian living and service;
* Help develop and support Christian work among women and children around the world;
* Develop the spiritual life;
* Study the needs of the world; and
* Take part in such service activities as will strengthen the local church and improve civic, community, and world conditions.

To this end, this organization shall seek to:

* Enlist women, young people, and children in this Christian fellowship; and
* Secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

can measure the difference these studies make in the lives of the persons they touch, but it is considerable—not only from the standpoint of information, but in action resulting from study. And offerings always are taken for home and foreign-mission projects.

"I live in a community of 3,000," our midwestern friend says, "but I feel like a citizen of the world. I feel that I know the women of Africa, India, and other mission fields we have studied as well as I know my next door neighbor. Those we help have greater problems than we do, but their basic interests are the same. The need is so great that I have found ways to give more than I thought I could. And, sharing a Christian world fellowship as well as the Christian fellowship of my local church, I feel greatly enriched."

The program of Christian social relations has many facets which contribute to lay leadership development. Our homemaker wrote us: "I've heard this program called the Christian conscience of Methodist women because it often pricks at smugness and complacency. It has made me realize I have a personal involvement in the social and political problems of our time."

Women's natural concern for taking care of everybody, particularly children, always has been evident in the Woman's Division program. One hundred community centers in this country work to counteract juvenile deliquency. In fact, one out of six or seven community centers in the United States is related to the Woman's Division.

The Woman's Division has accepted as one of its projects the school of nursing at Emory University in Atlanta, Georgia. But it withheld support until qualified Negro students were admitted.

The Woman's Societies and Guilds throughout the country now are ratifying a *Charter of Racial Policies,* a yardstick which measures Christian beliefs and actions.

At its annual meeting last January, the Woman's Division voted to strengthen National College in Kansas City, Mo., which trains many deaconesses and other church workers. The division will spend up to $1,250,000 to enable the college to triple its enrollment, increase its staff, and add new courses. The college's historical emphasis always has been Christian service. Of its 106 graduates from 1958 to 1963, more than 40 percent are following vocations involving Christian service. Thirty percent of the freshmen indicate an interest in Christian careers.

We women are strongly concerned with the recruitment of missionary personnel. This year we have placed a special focus on deaconess recruitment in connection with the observance of the 75th anniversary of the deaconess movement in the U.S. [see *American Deaconesses: 75 Years of Shining Service*, February, page 35].

We have a rich heritage. We treasure the traditions of the former Ladies' Aid Societies and their valiant members who raised money to build churches and furnish parsonages, help pay pastors' salaries, and minister to those in need in their communities.

In the Woman's Division are merged all the earlier foreign and home-mission groups of the three now-united Methodist churches—groups whose histories of achievement against great odds are amazing. The division's own record of achievement is impressive.

Approaching the division's 25th anniversary in 1965, we women are looking ahead to even more creative achievements. Meanwhile, it continues to enter new areas of service and to change old patterns to meet new situations.

Methodist women believe in the United Nations and participated in construction of the new Church Center for the United Nations, across the street from the United Nations building. A $500,000 loan in perpetuity by the Woman's Division made it possible to initiate the project, which will be dedicated to ecumenical programming of denominational and interdenominational agencies.

At its annual meeting last January, the division launched a new, exciting venture of faith. Recognizing the importance of literacy and literature if men and women in all parts of the world are to achieve their rightful stature, the women voted to pledge $500,000, possibly the largest single gift ever made, to the cause of Christian literature. The job is too large for Methodists to tackle alone. It will be done under the aegis of the Committee on Literature and Literacy of the National Council of Churches (familiarly known as Lit-Lit). Other denominational groups will match the amount given by the Methodist women. The influence of Lit-Lit now extends into 58 countries where it has working agreements. The new program will:

1. Train all types of indigenous Christian personnel in various phases of literature production.
2. Subsidize Christian publications in many languages and on many subjects.
3. Provide facilities for literature distribution.
4. Establish and maintain literature production and writing centers in various parts of the world.

As long as we Methodist women retain this boundless enthusiasm and zeal for service, we will be helping the world become an increasingly better place in which to live. At the same time, of course, the Woman's Division program will continue to develop active, concerned church members and leaders for the challenging years ahead.

Methodist women participate in the Crusade Scholarship program which helped train this Filipino to teach in her homeland.

One-eyed Capt. Tom Webb:

HE WAS OUR NO. 1 LAYMAN

By ***MARVIN E. HARVEY***
American Historian and Educator

THE YEAR is 1767—eight years before the American Revolution. The place: New York City. In a dim side-street room, the little Methodist society organized by two Irish immigrants, Philip Embury and Barbara Heck, is holding a prayer meeting.

Suddenly the hush is broken by a commotion at the rear. Apprehensive faces turn toward the door as a broad-beamed British soldier strides in and marches down the aisle. He's in full regimentals—scarlet coat, clanking sword at his side—and he wears a green patch over an empty right-eye socket. Who is he? Is he here to break up the meeting as some rowdy soldiers have done?

"Captain Thomas Webb of the king's service," the soldier announces, "and also a soldier of the cross and a spiritual son of John Wesley!"

There was an audible sigh of relief, says the old story, and then a welcoming hand. Tom Webb stayed—and sang, and prayed, and preached from New York to Philadelphia to Baltimore. One of the church's foremost historians has called him "the principal founder of American Methodism." He formed Methodist societies that grew into churches that flourish today; and he was a solitary rider of the long roads before Francis Asbury.*

Why do Methodist books give us such a brief glimpse of early American Methodism's No. 1 layman? The simple answer is that historians knew little about him but the oft repeated tales. I learned this while researching my doctoral thesis at the University of Washington on *The Wesleyan Movement and the American Revolution*. The bits of available fact left Thomas Webb a jigsaw puzzle with many pieces missing.

Unlike Bishop Asbury or John Wesley, the sturdy little Anglican clergyman and Oxford don who founded Methodism, Captain Webb left no journals of day-to-day activities. So my search has taken me into musty library vaults, old newspaper files, and both major and minor archives from Chicago to London.

Thomas Webb, as has long been known, came to America with General Braddock's forces in 1755.† He served under General Wolfe, lost his right eye and suffered other wounds in the battle for Quebec, and or-

* *Francis Asbury started preaching in America before the Revolution as a layman. At the organizing Christmas Conference at Baltimore in 1784, he became a deacon, elder, and bishop in three days!* [*See* Live or Die, I Must Ride! *August, 1958, page 32, and* Francis Asbury: A Methodist St. Francis, *May, page 47.*]—Eds.

† *The site of General Braddock's defeat by the French and Indians, in southwestern Pennsylvania, is now a Methodist young people's camp.* [*See* Where Washington First Made History, *February, 1959, page 74.*]—Eds.

During the Revolution, the old soldier returned to England where he was instrumental in building Portland Methodist Chapel at Bristol (right).

Webb: Always the Practical Man

WHENEVER Captain Webb heard of the conversion of a wealthy man, he asked bluntly, "Is his purse converted?"

Webb had little confidence in a convert's religion unless it cost him something. Where a man's treasure is, he literally believed, there also is his heart.

He backed up his talk. The name Webb leads all on the subscription list for the first Methodist preachinghouse in New York (now John Street Church)—with the then munificent sum of 30 pounds. Later, he lent the society 100 pounds more, then 200—and scratched (3) pounds four shillings interest! His generosity was repeated in Philadelphia, Baltimore, and other places in America where Methodists were getting a foothold.

Stewardship and Christianity were almost synonymous to the man we know as American Methodism's No. 1 layman.

When he preached, the sword and Bible rested on the pulpit.

ganized several Methodist societies.

The sight of a prestigious British officer in full uniform with eye patch, and sword laid across the pulpit, was enough to draw large crowds. But he did not convert people by the thousands, only by the handfuls. Yet wherever practical-minded Tom Webb went, he left a small hard core of *organized* Methodists. And soon preaching houses would be built, usually with substantial contributions from Webb himself. It is clear that the ground floor for Methodism already was nailed down solid when Asbury and other volunteers landed in America, thanks to this hearty-voiced, broad-bodied man.

I've been unable to dig out any information on Thomas Webb from the time he was born in 1724 until he enlisted in the British army in 1744, and served in the 48th Regiment of Foot. Documents in the Public Record Office, London, state that while serving with General James Wolfe in Canada "he was a volunteer on the most hazardous enterprises, particularly in carrying the scaling ladders to storm Louisburg and at the attack on the French lines near Quebec, where besides the loss of his right eye he received other wounds."

Much mystery and a great deal of inaccuracy have surrounded his loss of an eye. In one of his letters, however, he says it was "at the attack on the French lines at Montmorency near Quebec," after General Wolfe established headquarters on the Isle of Orleans in the St. Lawrence River. Thirteen companies of grenadiers and 200 picked men from other regiments, including Webb, stormed toward the French entrenchments in the face of a withering fire.

In the fighting, a rifle ball struck Thomas Webb through the bone that guards the right eye, and another pierced his right arm. The former bullet took an oblique direction, passing through his palate into his mouth, and he swallowed it. When a soldier said, "He's dead enough," Webb was able to murmur: "No, I am not dead!" Despite this, he was listed erroneously as dead in General Wolfe's dispatch of August 2, 1759.

Now, for about five years, Webb almost disappears again. But we have evidence that he married, became a father, made a trip back to England, was converted at Bristol by John Wesley, and became barrack master at Albany, N.Y.

Methodist historians, heretofore, have not identified Webb's first wife, except to indicate that she lived at Jamaica, N.Y. Research into the records of the Long Island Historical Society and the Queensborough Public Library, Jamaica, reveals she was Miss Mary Arding of Jamaica, to whom he was married in August, 1760. To them was born a son, Charles. (The mother apparently lived only a few years, and in 1772 Webb was to marry again, to Grace Gilbert of Antigua.)

With an American wife and a young son, Webb did not wish to return to England with his regiment at the end of the Seven Years (or French and Indian) War in 1763. Fortunately the barrack mastership of Albany was vacant, and on July 2, 1764, he took over the post. In effect, the old veteran was on a pension.

For the next nine years Webb devoted his spare time to Methodism. With the title and pay of a captain, he had money and leisure for travel. He rented a house at Jamaica, N.Y., preached in it, and repeatedly toured New Jersey, forming societies at such places as Pemberton, Trenton, and Burlington.

In Philadelphia, the nucleus of the society he started is said to have been a few surviving converts of George Whitefield's preaching.* He continued to preach there until Wesley's itinerants arrived from England, and was there to welcome them in 1769. The next year he aided in the purchase of the first Methodist church in Philadelphia, historic old St. George's.† He introduced Methodism into Delaware in 1769, preaching at Newcastle, Wilmington, and in the woods on the shores of the Brandywine. Still later he went to Baltimore.

All this spirited action on the religious frontier came from a man whose conversion did not come until he was 40. The change came on his visit to England in 1765 when he heard Wesley preach at Bristol. Webb made his first public confession of faith at Bath that year. When a preacher failed to fulfill his appointment, he stood up boldly to give testimony—and there was no stopping him after that!

Webb's method of preaching was simple. He related his Christian experience and then encouraged others to follow his example. But Webb was

* *Whitefield, a fellow member of Wesley's original Methodist student group at Oxford, spent many years in America and was greatly admired by Ben Franklin. He is buried in a Presbyterian church of Newburyport, Mass.* [See Eloquent George Whitefield, *March, page 28.*] Eds.

† *Now one of Methodism's ten official shrines.* [See Shrines of Methodism, *January, 1962, page 25.*] Eds.

no ordinary "jack preacher." John Adams, who would become the nation's second president, described him as "one of the most eloquent men I ever heard; he reaches the imagination and touches the passions very well, and expresses himself with great propriety."

Webb could not be classed, however, as one of the world's great evangelists. John Wesley, Methodism's founder, heard him preach, and we have his approval: "I admire the wisdom of God, in still raising up various preachers, according to the various tastes of men. The captain is all life and fire: therefore, although he is not deep or regular, yet many who would not hear a better preacher, flock together to hear him."

Was Webb a college-trained man? I do not know but doubt that he was. Yet he habitually read the New Testament in Greek and, my research has revealed, he also could read Latin.

Webb actually was a lieutenant, though to Methodists he always has been "Captain" Thomas Webb. So when manuscripts referred to "Lieutenant Webb" I wondered if I was like a hound on a wrong scent. Then there was a mysterious "T. Webb," whose letters I found in newspapers. I had exciting moments when I discovered they were one and the same.

My biggest thrill came when I learned that the battered old hero of Quebec was also an energetic businessman. Even while he was starting new Methodist groups, he dreamed a dream that was a forerunner of that great American Dream of which James Truslow Adams would write. He visioned a vast new colony of fertile fields, orchards, and prosperous towns in the Ohio valley west of the Appalachians. He would call it the New Wales Colony.

The scheme was hatched some 15 years before the Revolution. It would enable 4,000 families to move into parts of the present states of Ohio, Indiana, Illinois, Kentucky, Missouri, and Tennessee and possess 300 acres. The enterprise had agents in every seaboard colony.

But New Wales never happened. It was a good idea, but it ran head on into a new Indian policy which British leaders were preparing to announce in the Proclamation of 1763. Until an Indian treaty could be made, settlement west of the Alleghenies would be forbidden. Imagine my awesome excitement when I discovered that my hero, Captain Thomas Webb, was the prime promoter of the New Wales project!

Methodist memories in Bristol go back nearly two centuries, as evidenced in the plaques over a pulpit where Captain Webb preached as an old man who still hoped to return someday to America.

I remember the day vividly. I had spent many tiring hours searching the files of the *Pennsylvania Gazette*. Disappointed, I aimlessly began turning through yellowed pages of the early 1760s. Then, as if a ghostly hand guided me, suddenly I realized my eyes were hooked by "T. Webb" at the bottom of a letter. The evidence was indisputable. He was the hearty, one-eyed Redcoat who would become Methodism's No. 1 layman.

In 1772, Captain Webb made his second trip back to England. Methodists in the colonies had been increasing, but they needed professional preachers. So Webb went to the British Conference at Leeds that year to plead for much-needed reinforcement in the colonies. Wesley yielded at last and in 1773 sent Thomas Rankin and George Shadford.

Was Webb in the American Revolution? Yes—but not as a "patriot," though research discloses he was offered a commission in the American Army. It was impossible for the old soldier to be disloyal to the crown. Because he aided the British forces, New Jersey's Governor William Livingston ordered him to leave the state.

Intending to go to England by way of New York, the Webbs went to the home of a friend, Margaret Morris. There American officers arrested the old warrior on a charge of spying. He and his family were made prisoners of war and sent to Bethlehem, Pa., where they remained for 15 months.

Up to this time, Webb had been fairly well-to-do—now he was virtually penniless. But, according to the diary of a pious Moravian in Bethlehem, he stayed true to his calling, preaching to his fellow Loyalist prisoners "with great force, telling them to make use of the great salvation offered in the Gospel."

Meanwhile, efforts were afoot to exchange Webb for an American prisoner. Exasperated by a mix-up in the plan which apparently gained freedom for the American but not for him, Captain Webb determined to go to Philadelphia to lay the matter before British General William Howe. If Howe judged that he was entitled to his liberty, he determined not to return to Bethlehem.

But the Americans intervened, believing Webb had broken his parole.

Grace Webb, left behind with the family in Bethlehem, wrote many letters to Elias Boudinot, commissary general of prisoners, setting forth her dilemma.

Boudinot's reply was that he "would not willingly add to a lady's affliction by using arguments against a beloved husband.

"As to your own case, Madam, you may depend on it, that no unnecessary injury shall be permitted to your person or property. Whatever is necessary for you to sell for your support, you shall have liberty to do so. As it ever gives me pleasure to relieve the distressed, especially when ladies and children are concerned, I will carefully forward your letter to Mr. Roberdeau and do everything in my power to promote Mr. Webb's exchange as soon as he shall make it prudent by returning to Bethlehem."

We have even found letters Mrs. Webb wrote in April and May, 1778, to General George Washington, pleading her husband's cause. It was not until November, however, that the family finally was able to take passage back to England.

Red-coated Captain Webb would never preach in an American pulpit again. But there were thousands who had seen the warrior in his face and had heard the missionary in his voice. Methodist societies were here and continued to grow through the war. When Cornwallis turned over his sword to Washington at Yorktown in 1781, there were 15,000 members and the new nation was ripe for the tremendous surge that would make Methodism America's largest church.

Back in England, the valiant old warrior settled in Bristol. His son Gilbert attended Wesley's famed Kingswood School.* Another son, Charles, returned to America after the war, joined the Society of Friends, and became a merchant. Gilbert would soon join him in America. Captain Webb wanted to return, but apparently had abandoned the idea when he drew up his will in 1792. He made it plain that he had little to leave his family but "my blessing." He added: "I have little more than my present allowance of 80 pounds per annum from the treasury as one of the loyalists. And this after being a faithful servant to the crown for 40 years, and suffering the loss of an eye . . ."

But he could preach, he still could save souls, and this he continued to do in England. Nor was he through building churches. One he helped build in downtown Bristol is Portland Chapel, not far from the New Room built by John Wesley himself as Methodism's first preaching house.

Webb is buried under the altar at Portland Chapel, and a portrait on glass in a window shows the doughty old soldier with the eye patch. A memorial tablet notes that as a Christian "he was exemplary for simplicity and Godly sincerity. As a preacher he was faithful, zealous, successful . . ."

Thomas Webb died in 1796, and the place of his interment was forgotten for almost 100 years! His crypt was rediscovered in the late 1800s when a sexton, searching for missing records, came across a door which opened into the vault. Then during the next three quarters of a century, the Webb crypt was all but forgotten again!

In the summer of 1961, the editor of TOGETHER accompanied the Portland Chapel sexton, James Pople, and his wife, through cobwebby passageways under the church. He found that time, once again, had desecrated the final resting place of the apostle of Methodism in America.

"We entered the basement by a side door," wrote Leland D. Case, "and then with the aid of a long cord, groped our way through dust and cobwebs to the Webb vault. Here we discovered a large iron door, scaly with rust. Someone had forced it during the war, presumably to rob the grave of its metal.

"The sexton climbed through the door and down into the vault itself. By the aid of the light we could see what obviously must have been the lead sheath for perhaps two or more caskets. Two skulls were visible, one large and one perhaps child size . . .

"The sexton reached down to bring up a human vertebra from the debris.

"'Love! I shouldn't!' Mrs. Pople shrieked at her husband.

"'Oh, there's nothing here but bones—just bones,' the caretaker said. 'And he's done for.'"

Done for? Yes, dead and buried for 167 years. His crypt is a shambles in the basement of a church that has fallen into hard times. But an energetic movement is afoot to raise dollars to restore the church and the crypt, and to give Portland Chapel its place as a Methodist shrine and living monument to America's No. 1 Methodist layman.

For his work goes on. After all, it was Captain Thomas Webb, brave old red-coated Loyalist and practical man of affairs that he was, who felled the first trees to build an American church where more than 10 million people worship today.

* *See* Methodism's Splendid Obsession, *June, 1962, page 37.*—EDS.

Long neglected and almost forgotten is Tom Webb's vault under Portland Chapel at Bristol. Steps now are underway to restore the church and burial place as a major Methodist shrine.

What of Protestants in the 'NEW' Spain?

By *IRVING PETER PFLAUM*, Former Foreign Correspondent in Spain
Director, Center of Latin American Studies, Inter American University of Puerto Rico

FOR ALMOST a year, General Francisco Franco has been preparing Spain for his eventual departure. The Spaniards look ahead with joy or with sorrow—many of them inwardly displeased with the leader for being mortal—toward the first significant change in their society in a quarter of a century.

The preparations now underway reveal rather clearly how the 71-year-old Franco and those who have depended upon him expect to handle the new epoch. They hope to make of Spain a full and acceptable partner of the Western democracies without, however, risking a revolutionary change in Franco's type of "organic democracy"—which is, in fact, a paternalistic oligarchy, a government by and for the few over the many.

They have decided upon a program of gradual reforms while opposing by all means any truly basic ones such as the breakup of the large estates, of the grip of the largest banks on the whole economy, and of the hold of the Roman Catholic Church on education and public opinion.

The United States, as Franco Spain's closest ally, seems satisfied with this program and is assisting those behind it. Washington is con-

This arch leads to Madrid's oldest square, the Plaza Mayor, noteworthy also because here Protestants were martyred several centuries ago.

One of Spain's few Protestant communities is Badajoz, near the Portuguese border. Throughout the country, professing Protestants are very likely to be found in similar slum-like quarters.

cerned for the security of the sea and air bases now operated on Spanish soil. It apparently shares the conviction that by gaining admission to the Western European community and the North Atlantic Treaty Organization, Franco's successors can guarantee their own future and assure the U.S. of a strong and good friend in Madrid.

The means decided upon to reach this goal include the relaxation of the government's grip on the press, the lessening of government controls over private enterprise and foreign investments (following World Bank recommendations), and the removal of some of the restrictions on Protestants in Spain.

Three instruments have been chosen—a new, amiable Franco ambassador in Washington, a friendly, soft-speaking foreign minister, and a U.S. public-relations firm. Their task is to sell foreigners a new image of Spain, with a press steadily more free,* labor organizations of growing strength, more freedom of discussion, and greater toleration of Protestant churches.

There are in Spain about 30,000 Protestants—or one tenth of one percent of the population.† By favoring Protestants in Spain, the image makers hoped greatly to improve public opinion in the West.

Something more is involved, however. As everyone knows, worldwide conciliation between Roman Catholics and Protestants has been made a goal in many quarters. By relaxing Spanish restrictions upon Protestants, the Franco regime would be more closely conforming with the new Vatican policy. To put it another way, the evident interest of the Vatican in uniting Christians must have influenced Spanish Roman Catholics—despite their traditional feeling that Spain is the center of "true" Catholicism.

Add to this influence the other reasons mentioned above and you have an explanation for a reduction of the restrictions imposed upon the tiny Protestant minority. It has been easy, politically cheap, and safe, and it stands a good chance of reducing U.S. hostility to Franco and his Franco-like successors.

In U.S. Protestant eyes, spiritual brethren in Spain thus soon may become "first class" Spaniards by receiving from the Madrid government all or most of the "rights" of Roman Catholics. The Protestants will have in Spain, if these developments take place, a fair chance to save souls, perhaps not quite so readily as the Roman Catholics but still a far, far better opportunity than before—when locating and attending Protestant services was difficult for foreigners visiting Spain and infinitely more difficult and dangerous for Spaniards.

Spain still boasts of a constitutional system probably unique in the Western world today. It enshrines two principles: (1) the absolute authority of a man to rule the nation by the grace of God, and (2) the absolute authority of a church to determine the truth. Since 1937, these two principles have been confirmed again and again by the man and by ordained Roman Catholic leaders in Spain.

"The chief [caudillo] exercises the most absolute authority to its full extent. The leader [Franco] is responsible before God and History." This is the language of the basic law of August 4, 1937, and of the Falange statutes never in fact or in law repealed.

"The Spanish nation considers it a rule of honor to respect the law of God, according to the doctrine of the Holy Catholic Apostolic and Roman Church, *the sole depository of truth*—faith inseparable from the national conscience. That faith shall inspire the nation's law." These words (the italics are mine) are in *The Law on the Principles of the National Movement* of May 17, 1958, still in full force.

In theory, basic laws such as these may be abrogated or changed only by means of a referendum. In fact, it has been the practice of the Caudillo to ignore this self-imposed limitation on his absolute power by suspending the basic laws at his discretion. This was done on June 8, 1962, when "freedom of residence" was denied all Spaniards for two years. The short-lived freedom to select your own place of residence is embodied in the *Charter of the Spanish People*. This charter also includes the provision (Article Six) fixing the status of the Protestants. It reads (italics are mine):

"The profession and practice of the Roman Catholic religion, which is that of the Spanish State, shall enjoy official protection. Nobody will

* *Franco, according to the magazine* Church & State *"has relaxed press censorship slightly during the past year, but the only uncensored journal in Spain today is . . . the . . . Catholic journal* Ecclesia."—Eds.

† *Protestants in Spain, according to the* World Christian Handbook, *total 25,178 full members in a community of 51,184 persons, with 197 ordained pastors.*—Eds.

Evidence of harassment: A broken window (left) in a Madrid Protestant building, and (right) a seal placed by police on a Baptist chapel in the same city.

be molested because of his religious beliefs or the *private* exercise of his creed. No *external* ceremonies or manifestations will be permitted except those of the Catholic religion."

This is the article to be abrogated if Protestants are to gain the privilege of worshiping as Catholics worship. These are the words cited in justification of police action in the past to suppress the Protestants. Under this Article Six, Spanish authorities lately have permitted the reopening of Protestant churches long closed while refusing to permit others to reopen and while denying permits for new Protestant churches.

Protestants have not been able to inform the public where and when worship services were held. Their churches had to look like private residences, and no sign of their presence could appear on the street or building.

The police sealed the doors of some churches, harassed others, and denied still others the right to be opened. They raided the Bible Society, seizing 5,000 Bibles, 9,000 New Testaments, 5,000 hymnals.

A Commission for the Defense of the Catholic Faith, formed to combat Protestants, maintains an index of known Protestants which includes private and political data used both by the commission and by the police. A Protestant physician, Dr. Villa de Rubi of Barcelona, was denied the right to practice in Spain and had to emigrate.

Atonement of sorts already has been made for some of these acts, others have ceased in some places, and a projected decree (awaiting approval by Franco and his puppet Congress) would permit Protestant schools, seminaries, hospitals, and cemeteries, allow Protestants to distribute Bibles and religious literature and to hold any office except chief of state.

Even assuming a consistent new policy of permitting Protestant worship as freely as the Vatican seemingly advocates and as the Spanish bishops reportedly now will accept, a major obstruction remains to real religious freedom and equality. For *the Roman Catholic Church still will continue to be protected by the Concordat of August 27, 1953.*

Franco has a good record of keeping his international contracts, and he has respected this one with the Pope. It provides for the teaching of Roman Catholic dogma in all of Spain's educational institutions, for Roman Catholic Church control of school textbooks, and for church supervision over education "of every sort, whether state institutions or not." It requires that all "instruction shall conform to the principles laid down by the dogma and morality of the Catholic church." It sets out the manner of supervision by Catholic churchmen. It guarantees to the Roman church the right to be heard adequately "in the institutions and services engaged in forming public opinion."

THIS Concordat is insurance against the whims of a caudillo who might change the "fundamental laws" cited earlier which grant preeminence to the state church. It would have to be quietly ignored or renegotiated to provide for the new status of the Protestants now proposed.

No one has succeeded in charting the Caudillo's course during his long reign; in and out of Spain there are many thousands of sheepish prophets (the author is one of them) who wish they had not tried. So it is possible that in his old age the impassive, shrewd, and calculating little generalissimo may have decided to discriminate in favor of Protestants. As a fee for entry into the North Atlantic Treaty Organization, the European Common Market, and the Free World, it is, after all, an amazing bargain. Washington would be ever so pleased—and the Vatican would be delighted.

Spanish Protestantism then would have regained the status it had briefly in Spain in the years 1931-1939 under the anticlerical constitution of the Second Republic. But the victory would have come as a calculated gift from a man who coldly condemned to long, needless martyrdom the majority of his fellow citizens who had been loyal to a republic. Under such circumstances, Protestants should not be surprised if Catholics—in Spain—found Protestantism something less than inviting.

In the 1930s, when religions freely competed for the Spaniards' faith and allegiance, Protestants who came to Spain to enter the competition were not elated with the outcome. The experiment in competition was, of course, very brief and held under disturbing conditions—the Spaniards were waging all kinds of civil war and had little time to ponder on the long feared and hated religions of the Reformation. Besides, in 1934, the Catholic Party regained ascendancy and for a year discouraged Protestant competition. The Spaniards who may have stayed away from the Protestant centers during the years 1931-36 because they feared restoration of a clerical regime showed foresight.

It, therefore, does not seem likely today that, when and if Protestant churches and literature become more available, a meaningful number of Spaniards will wish to risk a public demonstration of their interest in them. Why then, you may ask, has Franco's state church shown such fear of the Protestant churches? Why have they been hidden and disguised, harassed and closed, denied the right to exist?

There are, of course, ideological explanations for the militant Roman Catholic Church in Spain and other countries—Italy and Colombia, for instance. "The sole depository of truth" is obliged to protect the faithful from untruths conducting their souls to hell. But in Spain, defending the people from the Protestant Gospel has had other motives, too.

When a people find it impossible to protest their condition and when their Roman Catholic Church has made itself an instrument of the government responsible for that condition, they well may try to register their feelings in another way—so long as it does not lead to prison. Spain's Protestant churches at least were allowed to exist, and they represented to Spaniards a possible avenue of protest. The Franco regime, knowing how so many Spaniards felt, had to make Protestant churches more or less *verboten.*

But the Roman Catholic Church and its institutions in Spain have changed. Today, some of them offer

This procession of zealous Roman Catholic laymen, attired in special regalia to strut down the principal streets of Madrid, is a reminder of religious practices in medieval times.

to the Spaniards a means for registering their feelings of protest. In Catalonia and the Basque country, the inhabitants who are Roman Catholic and at the same time strong autonomists—seeking to use their own language which is not Castilian Spanish—can find effective assistance from within their church. Coal miners and other industrial workers have been helped by Catholic churchmen. Bishops have denounced Franco as a tyrant. Meanwhile, the tiny Protestant minority seems content to pursue the salvation of individual souls, to bask in its martyrdom, or to be content when it is removed.

Inevitably in Spain, the Protestants share policies with the Anglo-Saxon statesmen who have chosen to sustain Franco and, after him, a Franco-type regime. And yet the only Spaniards, except official propagandists, who could wish to assist Protestants are those who are alienated from the society Franco upholds. What will they think when they see the Protestants given liberties other Spaniards are denied? It is possible to rationalize the policy of the United States government, but how can one explain a Protestant church which withdraws its opposition to Franco and his successors because Franco has found it convenient to remove restrictions on the Protestants?

There is in Spain not one intellectual who has found it possible to cease his opposition in one form or another to the kind of Spanish society Franco and his successors favor. Among the younger generations, faithful Catholics, such as the 339 Basque priests who signed a protesting letter in 1960, have joined with anticlericals, nonbelievers, and perhaps atheists in protesting the arbitrary denial of human rights.

These younger Spaniards hope to evade the fateful dilemma of their elders, the forced choice between God and freedom, between religion and the revolutionary reformation of the authoritarian state church and of Spanish society from the top down. Many of the younger Spaniards like to believe it possible to be at one and the same time an active social reformer, a Spanish patriot, and a good Roman Catholic.

They want to change the agrarian system, to end the banking monopoly, to liberate industrial and agricultural labor, and to restore the right to strike. They know they will be opposed after Franco goes by the same oligarchy of landlords, bankers, generals, and bishops that sustained him in power for such a long time. They expect to fight within the ruling institutions themselves, within the armed forces, within the universities, and within the Roman Catholic Church itself. They call this struggle the "war of the generations," and to win it they naturally invite all the allies they can get.

Make no mistake about it: this "war" can be postponed but not denied and, when it begins, the combatants will not look with kindness on the allies of their opponents or with much toleration toward neutrals.

Spanish Protestants sooner or later may have to make a choice between generations and between Spains. Perhaps the transition from Franco to a successor will be made without making this choice necessary. But no successor regime is likely to be able to rule as he has. A certain amount of political freedom must be given Spaniards or they will attempt to take it—and the outcome of that none can predict.

Joe Geiger, the student pastor who describes his two years on a rural circuit in the picture captions that follow, stops on the campus of West Virginia Wesleyan to talk to his counselor and friend, Ralph Grieser, town and country program director at Wesleyan.

Circuit-Riding Student

West Virginia Methodists see him as one answer to the problem of keeping alive those once-strong little rural churches that now are unable to support full-time pastors.

IT HAS BEEN three years since Joseph Geiger, a preministerial student at West Virginia Wesleyan College, rode with his father through a valley in the rugged Appalachian foothills near Buckhannon. Time and again, they stopped before one of the forlorn little churches that dot the countryside.

"It won't be easy, Joe," the Rev. J. Q. Geiger told his son. "But this circuit will be wonderful experience, and, most important, you'll help keep some of these small churches alive."

Joe Geiger, then 21, joined Wesleyan's student-pastor program in 1961, and for two years served six churches of the Lewis Circuit. As one of 25 student supply pastors from the college, he earned $2,179 a year while participating in that school's outstanding town and country program.

This fall, Joe enrolls in Wesley Theological Seminary, Washington, D.C., and will serve three small churches near Farmington, Del., while completing his education as a minister. But that education really began three years ago in the field of ailing town and country churches—an area where Methodism found its greatest growth and strength a hundred years ago, yet faces one of its gravest challenges today.

"This is the 1955 model I pushed over the mountain between campus and parsonage," says Joe, who traveled 280 miles a week as student and pastor. "Sometimes, in heavy snow, you don't get through to Buckhannon Run Church there in the valley."

Small Churches Scattered Through the Valleys

AMERICA'S early settlers assumed there always would be enough people to fill their churches, and preachers to go around. Their numerous churches remain, in West Virginia's upper Monongahela valley as elsewhere, sad sentries beside country cemeteries with crumbling tombstones that date back more than a century. But many descendants of the old families are gone—swept off their family farms and out of the hills by the economic tides of the 20th century.

Many Methodist conferences have attempted to work out the problem of rural churches without people and trained ministers. But few areas have been as fortunate as that near West Virginia Wesleyan. The college enrolls nearly 100 preministerial students (many of whom grew up in small rural churches) and a staff of able educators determined to keep such churches alive—both physically and spiritually—through an active town and country program.

"This was only a year ago. Now I'm in seminary, far away from my friends on Hackers Creek. Often on Saturday afternoons I'd tramp the woods with Ralph Barnett. He's a bricklayer, a good hunter, and a member of the Fairview church."

Among Friendly, Accommodating Folk...

JOE GEIGER—the son and brother of Methodist ministers—is a West Virginian who grew up in the smaller towns where people are as friendly and as accommodating as those on his country circuit. A stocky redhead, he played halfback on his high-school football team, sold newspapers, and worked as a salesman and clerk in three business establishments before enrolling in West Virginia Wesleyan at Buckhannon (population about 6,500). He knew the magnitude of the task when he shouldered both his 6-church charge and 35 hours of college work.

"The Lewis Circuit taught me things no classroom can offer," he says. "In seminary, I'll be more conscious than some, I think, of what one needs to be useful in the ministry today."

Rural-church work at West Virginia Wesleyan is under the direction of Ralph Grieser, a leading Methodist authority on town and country work, and the general supervision of Sidney Davis, chaplain of the college. While the work is similar to that undertaken in other colleges and almost all seminaries, West Virginia Wesleyan's program usually is cited for its success in this challenging field. Methodism's Board of Missions helps to initiate such programs, but afterwards leaves them under direction of the schools involved.

A former district superintendent, who had 100 one-room churches in his district, declares emphatically: "These young men in rural and mountain churches and charges make the difference between life and death for many of the small churches located within a 50-mile radius of the campus at Buckhannon."

"Not far from the parsonage at Berlin, W. Va., is the general store. We lived in an eight-room house, built when preachers had a lot of children, I guess. The clerk is dropping in some candy for Joe, Junior, who then was only 10 months old."

"Since running a car was my major expense, I had to cut a lot of corners on a student pastor's salary. A. P. Swisher helped me by letting me do some of my own work in his garage at Berlin, where he's an active member and trustee of the church."

"Pastoral calls on the Lewis Circuit were a liberal education. They took me far and wide—into dairy barns, open fields, farm homes, strip mines, and new gas fields."

"Old Harmony Church, as it was in 1819. Now on the Lewis Circuit, it was for 100 years the mother church of Methodist Protestantism in West Virginia."

Pioneer Memories Linger Here

METHODISM has flourished in West Virginia since the late 1700s, when the first settlers fingered their way into the new wilderness. A fiercely independent farm folk with a vital, practical religion, many broke away from the Methodist Episcopal Church more than a century ago when the Methodist Protestant Church was formed in protest against lack of lay representation at high levels. This spirit still lingers today in some churches served by student pastors—although the three main branches of Methodism were reunited in 1939 as The Methodist Church.

Even before Methodist reunification, many of the tiny churches were in trouble. People were leaving

"Little Joe knows what it's like to be a hand-about baby. At every service, three times a Sunday, someone in the congregation took care of him while June played the piano."

INFORMATION ABOUT METHODIST-RELATED SCHOOLS, COLLEGES, AND UNIVERSITIES

THE guide which follows will prove to you—student, parent, minister, and school counselor—a rich source of information about educational institutions related to The Methodist Church. Not all your questions will be answered in these pages, but more important you will be led to ask the right questions for yourself.

What is to be found here? First of all, there is a list of institutions by type—universities, schools of theology, four-year colleges, two-year colleges, secondary and special schools. In each case, the location is given. There are advantages to being in a large city but advantages also in attending a college in a smaller community.

The listed accreditations will tell you whether the school is approved by the regional accrediting agency. Note the listings of undergraduate degree programs. The credits of an "approved" college or university are acceptable without condition by other undergraduate and graduate institutions. Some unaccredited schools are making rapid strides toward approval, but if you are considering one of these write to find out where credits are acceptable.

Tuition, fees, and room and board are subject to considerable variation from year to year and from one course to another. Be sure the figures are clarified for you before you register. Total costs do not, of course, include clothes, books, or incidentals. Every school has scholarships for those who can qualify, loan funds, and a number of on-campus jobs. It is better not to work during the first semester if this is possible. Remember the availability of the Methodist Student Loan Fund.

The enrollment in most institutions is gradually inching up. Yet you can tell pretty well from these figures how large the student body is. Some students do better in a large institution, others in a small one. Our ideas of the size of a "small" college have been changing over the years.

The nature of the institution is very important. Junior colleges offer both "terminal" courses—those that are completed at the end of two years—and courses leading to upper-level work at a four-year college or university. Transferring to a four-year institution is not difficult at all if one's record is good. Some students prefer a men's or a women's college to a coeducational institution. Each type has its own advantages.

The size of the faculty is not by any means as important as its quality. The same may be said regarding the library. The quality of the collection is more important than the size. Thus some of the newer schools are likely to have relatively small book collections, but they may be very much up to date in the books they have. In general, large endowments are necessary to strong colleges and universities, but again these do not tell the whole story. One Methodist four-year college recently received a single endowment gift of about two and one-half million dollars. So the figures change all the time. Endowments represent gifts of the past to your education.

Of course, statistics never begin to tell the whole story about a scholar or a college. For this reason it is best to visit the campus being considered, attend a class or two, talk to students and alumni, and try to find out what seems most important to administrative officers. Read the catalogue, too, but do not trust it too far.

Choosing a college is one of the most serious decisions a student ever makes, for it is certain to influence his entire future life. For this reason careful thought should be given to the advantages of attending an institution related to a church. The schools, colleges, and universities in the following guide are among the best of their kind. A strong church-related institution will offer a most promising environment for growth.

Should you select a public or private college or university, locate at once the Wesley Foundation on the campus. Here you will find an opportunity for the important added dimension to your education which can add significance to everything you do. In any case, pick your college with care.

Issued by the Division of Higher Education, Board of Education, The Methodist Church, October, 1963

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UNIVERSITIES

	Location	Type	Accreditation	Average Tuition	Est. Fees
1. American University	Washington, D. C.	Coed	MS-U	$1,200	$ 30
2. Boston University	Boston, Mass.	Coed	NE-U	1,350	72
3. Duke University	Durham, N. C.	Coed	S-U	1,050	187
4. Emory University	Atlanta, Ga.	Coed	S-U	1,000–1,200	—
5. Northwestern University	Evanston, Ill.	Coed	NC-U	1,050–1,500	70
6. Southern Methodist University	Dallas, Texas	Coed	S-U	800	90
7. Syracuse University	Syracuse, N. Y.	Coed	MS-U	1,500	100
8. University of Denver	Denver, Colo.	Coed	NC-U	900	10

SCHOOLS OF THEOLOGY †

1. Boston University School of Theology	Boston, Mass.	Coed	T-U	$ 300	$ 73
2. Drew University The Theological School	Madison, N. J.	Coed	T-U	600	25
3. Duke University The Divinity School	Durham, N. C.	Coed	T-U	850	100
4. Emory University Candler School of Theology	Atlanta, Ga.	Coed	T-U	600	—
5. Gammon Theological Seminary * (Interdenominational Theol. Center)	Atlanta, Ga.	Coed	T-U	350	39
6. Garrett Theological Seminary	Evanston, Ill.	Coed	T-U	300	20
7. Iliff School of Theology	Denver, Colo.	Coed	T-U	270	45
8. Methodist Theological School in Ohio	Delaware, Ohio	Coed	NY-P	300	30
9. Perkins School of Theology Southern Methodist University	Dallas, Texas	Coed	T-U	600	125
10. Saint Paul School of Theology Methodist	Kansas City, Mo.	Coed	NY-P	450	—
11. Southern California School of Theology	Claremont, Calif.	Coed	T-U	800	25
12. Wesley Theological Seminary	Washington, D. C.	Coed	T-U	400	44

SENIOR COLLEGES

1. Adrian College	Adrian, Mich.	Coed	NC-U	$ 800	$ —
2. Alaska Methodist University	Anchorage, Alaska	Coed	NY-D	850	50
3. Albion College	Albion, Mich.	Coed	NC-U	1,120	15
4. Allegheny College	Meadville, Pa.	Coed	MS-U	1,250	—
5. Athens College	Athens, Ala.	Coed	S-U	435	40
6. Baker University	Baldwin, Kan.	Coed	NC-U	675	36
7. Baldwin-Wallace College	Berea, Ohio	Coed	NC-U	1,080	75
8. Bennett College *	Greensboro, N. C.	Women	S-U	500	48
9. Bethune-Cookman College *	Daytona Beach, Fla.	Coed	S-U	408	92
10. Birmingham-Southern College	Birmingham, Ala.	Coed	S-U	750	—
11. California Western University	San Diego, Calif.	Coed	W-U	1,000	20

* Indicates school historically operated for Negroes.
† Financial aid through scholarships, grants in aid, work programs, and the like is available in all the Methodist theologica schools. Inquiries concerning financial assistance should be addressed to the dean or president.

AMA American Medical Association.
MS Middle States Association of Colleges and Secondary Schools.
NC North Central Association of Colleges and Secondary Schools.
NE New England Association of Colleges and Secondary Schools.
N Northwest Association of Secondary and Higher Schools.
S Southern Association of Colleges and Secondary Schools.
T American Association of Theological Schools.
U University Senate of The Methodist Church.
W Western College Association.
D Not accredited but approved for training of ministers under Par. 323, Methodist *Discipline*, 1960 edition.
NY New schools not yet eligible for accreditation.
P Provisionally approved by the University Senate as meeting educational requirements for annual conference membership

Average Room and Board	Est. Total Cost	Regular Enroll-ment	No. of Faculty	Volumes in Library	Endowment	Undergraduate Degree Programs ** 1	2	3	4	5	6	7	8	9	
$770	$2,000	4,666	406	150,390	$ 2,405,990	x	x		x		x	x		x	1.
955	2,377	12,500	1,185	575,000	15,069,431	x	x	x	x		x	x	x	x	2.
750	2,500	6,004	736	1,540,000	50,821,300		x	x			x		x	x	3.
810	2,200	4,646	551	724,463	46,000,000	x	x				x		x	x	4.
900	2,000–2,460	8,900	933	1,532,420	115,932,467	x	x	x	x	x	x	x	x	x	5.
750	1,640	5,169	400	562,681	14,137,441	x	x	x			x	x		x	6.
927	2,527	19,877	1,141	755,442	22,961,041	x	x	x		x	x	x	x		7.
810	1,810	5,637	376	390,000	9,438,153	x	x	x	x		x	x		x	8.
$700	$1,173	325	31	64,508	$ 1,246,821										1.
700	1,325	211	23	254,543	See Drew University										2.
700	1,650	267	28	105,000	See Duke University										3.
765	1,365	452	27	67,000	See Emory University										4.
540	929	95	16	38,858	200,000										5.
600	1,100	646	43	155,818	1,922,000										6.
740	1,100	89	15	59,600	1,042,420										7.
520	850	178	15	20,000	1,000,000										8.
685	1,410	689	42	75,000	5,618,451										9.
225	675	152	17	35,000	300,000										10.
900	1,800	118	23	70,000	66,776										11.
600	1,044	207	22	44,000	529,313										12.
$710	$1,510	964	54	40,000	$ 1,232,078						x				1.
950	1,850	225	25	21,481	600,000						x				2.
500	1,635	1,363	93	111,000	7,439,680						x				3.
700	1,950	1,270	86	148,000	5,284,000						x				4.
600	1,075	447	26	28,000	540,000	x	x		x		x	x		x	5.
660	1,371	735	46	81,000	2,423,312	x	x		x	x	x	x	x	x	6.
720	1,875	1,784	110	88,000	3,321,325	x	x	x	x	x	x	x	x	x	7.
502	1,050	580	47	43,085	1,769,798	x	x		x	x	x	x	x		8.
490	990	720	38	38,884	1,642,904	x	x	x	x		x	x		x	9.
675	1,425	950	65	91,403	4,755,712						x	x		x	10.
720	1,750	2,100	121	105,000	1,250,000						x				11.

** Undergraduate Degree Programs
1. Business
2. Education
3. Engineering
4. Fine Arts
5. Home Economics
6. Liberal Arts
7. Music
8. Nursing
9. Preprofessional

Advertisement

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	Location	Type	Accreditation	Average Tuition	Est. Fees
12. Centenary College of Louisiana	Shreveport, La.	Coed	S-U	$ 600	$ —
13. Central Methodist College	Fayette, Mo.	Coed	NC-U	Inclusive Fee	
14. Claflin College *	Orangeburg, S. C.	Coed	S-U	300	200
15. Clark College *	Atlanta, Ga.	Coed	S-U	475	101
16. Columbia College	Columbia, S. C.	Women	S-U	797	53
17. Cornell College	Mount Vernon, Iowa	Coed	NC-U	1,240	130
18. Dakota Wesleyan University	Mitchell, S. D.	Coed	NC-U	575	40
19. DePauw University	Greencastle, Ind.	Coed	NC-U	1,200	150
20. Dickinson College	Carlisle, Pa.	Coed	MS-U	1,350	80
21. Dillard University *	New Orleans, La.	Coed	S-U	550	75
22. Drew University	Madison, N. J.	Coed	MS-U	1,200	75
23. Emory and Henry College	Emory, Va.	Coed	S-U	580	186
24. Evansville College	Evansville, Ind.	Coed	NC-U	690	45
25. Florida Southern College	Lakeland, Fla.	Coed	S-U	700	100
26. Greensboro College	Greensboro, N. C.	Coed	S-U	700	50
27. Hamline University	St. Paul, Minn.	Coed	NC-U	900	20
28. Hendrix College	Conway, Ark.	Coed	NC-U	520	36
29. High Point College	High Point, N. C.	Coed	S-U	475	178
30. Huntingdon College	Montgomery, Ala.	Coed	S-U	600	50
31. Huston-Tillotson College *	Austin, Texas	Coed	S-U	350	100
32. Illinois Wesleyan University	Bloomington, Ill.	Coed	NC-U	1,075	25
33. Iowa Wesleyan College	Mount Pleasant, Iowa	Coed	NC-U	800	90
34. Kansas Wesleyan University	Salina, Kan.	Coed	NC-U	725	—
35. Kentucky Wesleyan College	Owensboro, Ky.	Coed	S-U	640	34
36. LaGrange College	LaGrange, Ga.	Coed	S-U	630	45
37. Lambuth College	Jackson, Tenn.	Coed	S-U	400	100
38. Lawrence College	Appleton, Wis.	Coed	NC-U	1,450	75
39. Lycoming College	Williamsport, Pa.	Coed	MS-U	1,100	—
40. MacMurray College	Jacksonville, Ill.	Coed	NC-U	1,300	100
41. McKendree College	Lebanon, Ill.	Coed	D	700–800	—
42. McMurry College	Abilene, Texas	Coed	S-U	540	—
43. Methodist College	Fayetteville, N. C.	Coed	NY-D	400	125
44. Millsaps College	Jackson, Miss.	Coed	S-U	400	250
45. Morningside College	Sioux City, Iowa	Coed	NC-U	750	120
46. Mount Union College	Alliance, Ohio	Coed	NC-U	975	150
47. National College	Kansas City, Mo.	Coed	D	570	—
48. Nebraska Wesleyan University	Lincoln, Neb.	Coed	NC-U	650	—
49. North Carolina Wesleyan College	Rocky Mount, N. C.	Coed	NY-D	495	50
50. Ohio Northern University	Ada, Ohio	Coed	NC-U	795	118
51. Ohio Wesleyan University	Delaware, Ohio	Coed	NC-U	1,300	—
52. Oklahoma City University	Oklahoma City, Okla.	Coed	NC-U	500	80
53. Paine College *	Augusta, Ga.	Coed	S-U	460	80
54. Pfeiffer College	Misenheimer, N. C.	Coed	S-U	625	143
55. Philander Smith College *	Little Rock, Ark.	Coed	NC-U	311	201
56. Randolph-Macon College	Ashland, Va.	Men	S-U	500	550
57. Randolph-Macon Woman's College	Lynchburg, Va.	Women	S-U	1,400	30
58. Rocky Mountain College	Billings, Mont.	Coed	N-U	600	78
59. Rust College *	Holly Springs, Miss.	Coed	D	250	50
60. Scarritt College	Nashville, Tenn.	Coed	S-U	600	157
61. Simpson College	Indianola, Iowa	Coed	NC-U	970	—
62. Southwestern College	Winfield, Kan.	Coed	NC-U	730	—
63. Southwestern University	Georgetown, Texas	Coed	S-U	450	175
64. Tennessee Wesleyan College	Athens, Tenn.	Coed	S-U	650	—
65. Texas Wesleyan College	Fort Worth, Texas	Coed	S-U	540	15
66. Union College	Barbourville, Ky.	Coed	S-U	620	—
67. University of Chattanooga	Chattanooga, Tenn.	Coed	S-U	650	20
68. University of Puget Sound	Tacoma, Wash.	Coed	N-U	850	100
69. University of the Pacific	Stockton, Calif.	Coed	W-U	1,250	60
70. Wesleyan College	Macon, Ga.	Women	S-U	760	40
71. West Virginia Wesleyan College	Buckhannon, W. Va.	Coed	NC-U	800	100
72. Western Maryland College	Westminster, Md.	Coed	MS-U	1,000	70
73. Westminster College	Salt Lake City, Utah	Coed	N-U	710	—
74. Wiley College *	Marshall, Texas	Coed	S-U	350	98
75. Willamette University	Salem, Ore.	Coed	N-U	760	115
76. Wofford College	Spartanburg, S. C.	Men	S-U	905	—

Average Room and Board	Est. Total Cost	Regular Enroll-ment	No. of Faculty	Volumes in Library	Endowment	Undergraduate Degree Programs ** 1	2	3	4	5	6	7	8	9	
$ 640	$1.280	943	69	62.268	$ 4,793.118	x	x		x		x	x		x	12.
Inclusive Fee	1,450	805	51	69 000	2,560,000	x	x		x		x	x		x	13.
415	830	463	32	23,000	478,000		x				x				14.
538	1,115	801	45	21,895	1,657,293	x	x		x	x	x	x		x	15.
625	1,475	635	47	40,000	1,100,000						x				16.
830	2,200	790	76	131,000	5,500 000	x	x	x	x		x	x			17.
610	1.225	565	31	30.000	1,028,265	x	x		x		x	x	x	x	18.
900	2,650	2.272	197	295.000	10.651,224						x	x	x		19.
850	2,385	1,140	91	124.000	4.093,813						x				20.
575	1,200	898	66	56,467	3.025,150	x	x		x		x	x	x		21.
825	2,100	723	49	254.543	12,468,779				x		x	x		x	22.
600	1,366	875	53	58,885	1,523.729						x				23.
729	1,464	2,878	125	62,010	1,500,000	x	x	x	x	x	x	x	x	x	24.
682	1,482	1,985	110	81,375	1,580,295	x	x		x	x	x	x		x	25.
580	1.330	600	40	45,000	1,225,000	x	x		x		x	x			26.
730	1,650	932	66	86,559	6,675,440	x			x		x	x			27.
650	1,206	612	41	65,000	5,344,036						x	x			28.
560–570	1.213	1,127	69	54,750	1,381,882	x	x		x		x	x		x	29.
600	1,250–1,500	840	45	56,101	2,011,000	x	x		x	x	x	x		x	30.
432	882	546	32	32,000	168,264	x	x			x	x	x		x	31.
800	1.900	1,149	87	68,000	4,166,000	x	x		x	x	x	x	x	x	32.
690	1,580	763	45	3,200	895,000	x	x			x	x	x		x	33.
700	1,425	608	38	37,300	870,000						x				34.
650	1,324	566	35	36,000	583,658						x				35.
180	495	472	37	26,000	162,553	x	x		x		x	x		x	36.
550	1,050	661	37	30,000	1,575,442	x	x			x	x	x		x	37.
750	2.200	1,128	96	117,355	5,710,402						x	x			38.
850	1,950	1,145	78	54,485	1,250,000	x	x		x		x	x		x	39.
800	2,200	924	60	78,437	4.209,444	x	x		x		x	x	x	x	40.
1,350–1,450	1,425–1,550	375	25	17,000	431.404						x				41.
590	1,130	1,239	62	54,500	2,260,530	x	x		x		x	x		x	42.
675	1,200	374	26	18,273	28,850	x	x				x	x		x	43.
525	1,175	918	61	43,272	2,521,479						x				44.
660	1,530	1,742	60	60,000	1,483,412	x	x	x	x	x	x	x			45.
750	1,875	1,048	65	107,000	2,550,000						x	x			46.
670	1,240	201	18	33,470	547,596						x				47.
660	1,310	1,134	74	53,734	2,115,471	x	x				x	x	x	x	48.
675	1,220	338	24	17,300	32,000		x				x	x		x	49.
834	1,747	1,700	115	72,000	1,946,714		x	x			x			x	50.
800	2,100	2,067	152	290,000	7,434,000		x		x	x	x	x		x	51.
600	1,280	1,705	103	98,000	1,114,415	x	x	x			x	x			52.
423	963	439	34	33,547	302.695		x				x			x	53.
605	1,373	843	55	43,000	1,700,000	x	x				x	x	x	x	54.
504	1,016	525	37	38,130	3,566,700	x	x		x	x	x	x		x	55.
600	1,650	696	57	55,000	2,415,210						x				56.
1,000	2,430	723	75	94,276	2,667,724				x		x	x		x	57.
650	1,328	439	33	30,000	779.330	x	x				x	x		x	58.
380	680	650	30	27,000	215.000	x	x				x	x			59.
765	1,522	168	16	14,400	1.248,812						x				60.
720	1.690	742	50	50,196	1,953,910	x	x			x	x	x		x	61.
620	1,350	648	41	—	2,231,000	x	x		x	x	x	x	x	x	62.
590	1,115–1,310	645	48	64,315	5,701,480	x	x		x		x	x		x	63.
600	1.250	527	34	30,301	490,042	x	x				x	x			64.
603	1,158	1,005	57	45,000	1,866,507	x	x		x	x	x	x		x	65.
610	1,230	639	50	35,949	1,101,620	x	x				x	x		x	66.
640	1,310	1,759	101	82,685	4,000,000	x	x	x	x	x	x	x		x	67.
750	2.000	2,725	104	106,000	3,528,487	x	x		x	x	x	x	x	x	68.
825	2,135	2,207	235	115,000	3,182,534	x	x	x		x	x	x		x	69.
775	1,575	575	49	58,000	2.900.000				x		x				70.
840	1,740	1,201	65	53,911	1,090,244	x	x		x	x	x	x	x	x	71.
750	1,900	740	65	60.300	2,465,790		x		x		x	x		x	72.
725	1,435	415	37	22,000	365,000	x	x		x		x	x		x	73.
495	943	445	52	24,462	832,977						x				74.
730	1,605	1,285	105	69.669	4,692,828						x	x			75.
—	1,615	827	52	72,000	1,669,756						x			x	76.

Advertisement

JUNIOR COLLEGES

	Location	Type	Accreditation	Average Tuition	Est. Fees
1. Andrew College	Cuthbert, Ga.	Coed	S-U	$ 270	$ 30
2. Brevard College	Brevard, N. C.	Coed	S-U	350	75–85
3. Centenary College for Women	Hackettstown, N. J.	Women	MS-U	1,075	—
4. Emory-at-Oxford	Oxford, Ga.	Coed	S-U	720	—
5. Ferrum Junior College	Ferrum, Va.	Coed	S-U	350	100
6. Green Mountain College	Poultney, Vt.	Women	NE-U	Inclusive Fee	
7. Hiwassee College	Madisonville, Tenn.	Coed	S-U	456	—
8. Kendall College	Evanston, Ill.	Coed	NC-U	672	74
9. Lindsey Wilson College	Columbia, Ky.	Coed	S-U	350	25
10. Lon Morris College	Jacksonville, Texas	Coed	S-U	250	25
11. Louisburg College	Louisburg, N. C.	Coed	S-U	400	60
12. Martin College	Pulaski, Tenn.	Coed	S-U	300	40
13. Morristown College *	Morristown, Tenn.	Coed	S-U	236	60
14. Reinhardt College	Waleska, Ga.	Coed	S-U	300	60
15. Snead College	Boaz, Ala.	Coed	S-U	345	35
16. Spartanburg Junior College	Spartanburg, S. C.	Coed	S-U	400	45
17. Sue Bennett College	London, Ky.	Coed	S-U	256	60
18. Vermont College	Montpelier, Vt.	Women	NE-U	1,425	85
19. Wesley College	Dover, Del.	Coed	MS-U	740	290
20. Wood Junior College	Mathiston, Miss.	Coed	S-U	160	35
21. Young Harris College	Young Harris, Ga.	Coed	S-U	300	51

SECONDARY SCHOOLS

1. Allen High School *	Asheville, N. C.	Women	S	$ 112	$ 33
2. Boylan-Haven-Mather Academy *	Camden, S. C.	Coed	—	135	20
3. Harwood School	Albuquerque, N. Mex.	Women	—	90	5
4. Holding Institute	Laredo, Texas	Coed	—	135	64
5. Kents Hill School	Kents Hill, Me.	Coed	NE-U	555	75
6. Lydia Patterson Institute	El Paso, Texas	Coed	—	99	50
7. Navajo Methodist Mission School	Farmington, N. Mex.	Coed	—	—	—
8. Pennington School	Pennington, N. J.	Men	MS-U	1,000	150
9. Randolph-Macon Academy	Front Royal, Va.	Men	S-U	813	359 [1]
10. Robinson School	San Juan, Puerto Rico	Coed	MS-U	350	25
11. Tilton School	Tilton, N. H.	Men	NE-U	Inclusive Fee	
12. Vashti School	Thomasville, Ga.	Women	—	90	28–50
13. Wilbraham Academy	Wilbraham, Mass.	Men	NE-U	Inclusive Fee	
14. Wyoming Seminary	Kingston, Pa.	Coed	MS-U	825	60

[1] Includes $250 for uniform.

OTHER SCHOOLS

1. Meharry Medical College *	Nashville, Tenn.	Coed	AMA-U	$ 900	$115
2. Port Arthur College	Port Arthur, Texas	Coed	—	400	70
3. Sager-Brown School * [2]	Baldwin, La.	Coed	—	27–45	9–38
4. Wesley College [4]	Grand Forks, N. D.	Coed	D	—	—

[1] Uses public library across the street.
[2] Elementary school.
[3] Room only.
[4] Affiliated with the University of North Dakota.

Average Room and Board	Est. Total Cost	Regular Enrollment	No. of Faculty	Volumes in Library	Endowment	Undergraduate Degree Programs ** 1	2	3	4	5	6	7	8	9	
$ 595	$ 895	295	15	10,000	$ 2,000	x					x	x		x	1.
500	925	419	26	17,724	758,027	x		x	x	x	x	x	x	x	2.
1,525	2,600	610	62	25,000	394,037	x			x	x	x	x		x	3.
555	1,275	408	22	9,000	See Emory Univ.	x	x				x		x	x	4.
400–500	895–995	670	42	10,500	139,482	x	x				x	x	x	x	5.
Inclusive Fee	2,582	542	40	18,400	135,152	x	x		x		x	x	x	x	6.
460	916	356	21	15,000	229,469	x	x	x		x	x	x	x	x	7.
800	1,546	383	20	10,750	295,000						x			x	8.
525	900	390	22	12,819	57,573	x	x				x	x		x	9.
562	837	315	17	15,000	661,000	x	x	x	x		x	x			10.
505	965	550	34	19,000	200,000	x					x			x	11.
510	850	246	18	7,200	850,000	x	x	x	x		x	x		x	12.
345	641	231	13	7,558	133,943	x					x	x		x	13.
515	875	285	14	7,580	375,430	x	x				x	x	x	x	14.
450	830	416	27	11,710	167,000	x	x	x		x	x	x		x	15.
400	875	510	18	9,755	25,945						x				16.
432	748	254	18	16,755	—	x	x				x			x	17.
875	2,385	503	35	12,000	189,815	x					x		x	x	18.
690	1,720	414	30	11,600	146,669						x				19.
375	570	140	12	11,000	193,461	x	x				x	x		x	20.
486	786–861	550	28	22,500	1,195,000	x	x		x		x	x	x	x	21.
$ 392	$ 538	182	16	4,275	$ —										1.
360	515	233	22	3,000	—										2.
360	455	107	12	2,700	—										3.
360	600	176	14	2,500	—										4.
1,570	2,125	239	23	5,000	443,935										5.
300	450	750	25	2,000	—										6.
—	135	227	19	2,200	—										7.
1,250	2,400	220	27	6,000	1,750,000										8.
578	1,790	332	24	5,873	9,544										9.
—	375	414	29	6,000	—										10.
Inclusive Fee	2,350	230	28	11,000	688,500										11.
360	478–500	90	12	3,780	—										12.
Inclusive Fee	2,600	275	36	12,000	480,000										13.
1,155	2,040	481	50	10,000	4,683,000										14.
$ 541	$1,556	360	157	16,896	$ 7,176,857										1.
720	1,190	378	10	—[1]	23,728										2.
225	290	164	14	1,180	—										3.
192 [3]	—	407	2	2,150	252,681										4.

Advertisement

Map shows location of Schools, Colleges, and Universities of The Methodist Church, U. S. A.

the small rural communities, once and perhaps still the backbone of the nation. Congregations dwindled, and many closed their doors.

"We had no pastor for five or six years," recalls one member. "There were some Sundays when my son and I were the only persons to show up for services. Attendance of 15 or more was quite a crowd. I plugged for a pastor, even if we had to go almost broke to pay him. All I got was head shakes. Then Wesleyan started its student-pastor program. The first kids were pretty green...but the program improved. Today, our membership is close to 75 and attendance of 50 at a preaching service is not unusual."

"These are Harmony Church folks after the morning service. They knew what kind words can mean to a young man who wants to be a good preacher."

"One autumn day June and I climbed the hill and stood among weathered tombstones in respect to those pioneers who built Harmony Church and loved it with a passion few can understand today."

"A Friday-night service at Berlin, once the state's highest-scoring rural community for efficiency in rural life. But there'd be no preacher here without the student-pastor program!"

Food for Body and Spirit

THE METHODIST Church at Berlin, W. Va., is the largest on the Lewis Circuit. A trim, white building, it stands beside a paved road along with a few homes, a garage, and general store. The effect at night, when light shines through simulated stained-glass windows, is one of quiet beauty. There were Methodist societies here before 1830, and the first church was built on the site in 1850. The present building, which now serves the circuit of 311 members in many ways, was erected about 50 years ago.

This is bluegrass country where fat, sleek cattle graze on sloping meadows. It is not a depressed area, but many who live here do not depend on farming for their livelihood. Instead, they commute daily to jobs in Buckhannon or nearby Weston. There is still oldtime magic in many a country kitchen, however, as one discovers if he attends a church supper [see next page] and beholds hot, fragrant dishes of chicken, ham, beef, and vegetables in abundance.

The student pastor's flock comes from many walks of life. They are, as Joe Geiger says, "in need of an active church to claim them and, like most of us, can use an occasional shove in the right direction."

"I don't suppose little Joe will remember any of our days in the big parsonage back there in the hills of West Virginia. But his mother and his daddy will never forget the fine folk we knew, and the spiritual values we found among them."

"Before us, prepared by loving hands, is the bounty of the earth at harvesttime. This is the hearty fellowship we find in a simple church supper. Here, as in thousands of forsaken little churches across the land, lie the roots that must not die, for they are the source of our nation's strength and salvation."

"Sidney Davis, the college chaplain, and me at a Communion table used by Bishop Asbury."

In the Asbury Tradition...

"HE WAS a young man and had been but a short time in the ministry..." So goes a passage in the history of Rehoboth Methodist Church, oldest Protestant church west of the Alleghenies, today a Methodist shrine near Union, W. Va. The new preacher was William Phoebus, and the man who sent him was Bishop Francis Asbury, who rode where many of West Virginia's small churches stand today.

Paradoxically, the 125 rural churches served by Wesleyan's 25 student pastors have a membership of 8,000. By comparison, the city of Buckhannon has 1,500 Methodists. In one sense, little has changed since the "Prophet of the Long Road" came this way, saw the need, and sent young men to fill it.

"One Communion Sunday at the old Buckhannon Run Church on the Lewis Circuit."

"It was not easy to stand at this door, saying good-bye for the last time before walking into the night, closing out of my life—but never my heart—those two full years in the valley."

Reader's Choice

METHODISTS this year celebrated the 225th anniversary of John Wesley's experience May 24, 1738, in an informal prayer meeting in Aldersgate Street, London. There he felt his heart "strangely warmed" with an ecstatic awareness that his sins were forgiven.

From that moment forward, Methodism began to march. Throughout England, "people called Methodists" organized "societies," modeled after the original student club given that name at Oxford University. Methodist Societies brimmed with energy as they sought to reform the Church of England. First in America (1784), later in England, Methodists organized as a church.

In 1749, John Wesley preached this Methodist keynote sermon on the *Catholic Spirit*. Slightly abridged, it is the *Reader's Choice* for the month on the suggestion of the Rev. G. Weldon Gatlin, now associated with the Methodist Board of Evangelism, Nashville, Tenn.

"No sermon could be more attuned to our times," says Dr. Gatlin. "He grasped the principle that progress means change—and a variety of opinion. This is Wesley at his best!"

Dr. Frederick A. Norwood, professor of history of Christianity at Garrett Theological Seminary, Evanston, Ill., agrees, saying:

"This is Wesley's most famous sermon, most-abused text, most-misunderstood message, and most-useful contribution to Christian unity in our own time. In the scriptural 'Is thine heart right, as my heart is with thine?' he finds an admirable motto for development of the catholic [ecumenical] spirit—for a Christian heart needs to be right as well as warm. Methodists, rooted in the Wesleyan tradition, bring to ecumenical discussions today not only a warm heart and an open hand of fellowship but also a well-founded understanding of the meaning of the Christian faith."

Since its first issue, TOGETHER's masthead has carried the "Is thy heart right?" quotation. If you haven't noted it lately, turn to page 74.

"The only trouble," one reader recently commented, "is that Wesley was ahead of his time—and few churchmen have caught up."

—YOUR EDITORS

John Wesley's Most Famous Sermon

On the Catholic Spirit

***And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thine? And Jehonadab answered, It is. If it be, give me thine hand.*—2 Kings X. 15. (KJV)**

THOUGH we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt, we may.

Surely the example of Jehu himself, as mixed a character as he was of, is well worthy both the attention and imitation of every serious Christian. Let us consider the question proposed by Jehu to Jehonadab —'Is thine heart right, as my heart is with thy heart?'

It is certain, Jehonadab held some opinions which were very uncommon, indeed quite peculiar to himself. Jehu (although it seems to have been his manner, both in things secular and religious, to *drive furiously*) does not concern himself at all with any of these things.

It is very possible, that many good men now also may entertain peculiar opinions; and some of them may be as singular herein as even Jehonadab was. And it is certain, so long as we know that *in part*, that all men will not see all things alike. It is an unavoidable consequence of the present weakness and shortness of

‘As long as there are various opinions, there will be various ways of worshipping.’

human understanding that several men will be of several minds in religion as well as in common life. So it has been from the beginning of the world, and so it will be ‘till the restitution of all things.’

Although every man necessarily believes that every particular opinion which he holds is true (for to believe any opinion is not true, is the same thing as not to hold it); yet no man can be assured that all his own opinions, taken together, are true. Nay, every thinking man is assured they are not; seeing *humanum est errare et nescire:* ‘to be ignorant of many things, and to mistake in some, is the necessary condition of humanity.’ He knows, in the general, that he himself is mistaken; although in what particulars he mistakes, he does not, perhaps he cannot know.

I say, ‘perhaps he cannot know’; for who can tell how far *invincible ignorance* may extend? or (that comes to the same thing) *invincible prejudice?*—which is often so fixed in tender minds, that it is afterwards impossible to tear up what has taken so deep a root. And who can say, unless he knew every circumstance attending it, how far any mistake is culpable? Seeing all guilt must suppose some concurrence of the will; of which He can only judge who searcheth the heart.

Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love that single question, *‘Is thy heart right, as my heart is with thy heart?’*

We may, secondly, observe, that here is no inquiry made concerning Jehonadab’s mode of worship; although it is highly probable there was, in this respect also, a very wide difference between them. For we may well believe Jehonadab, as well as all his posterity, worshipped God at Jerusalem: whereas Jehu did not: he had more regard to state-policy than religion, And, therefore, although he slew the worshippers of Baal, and ‘destroyed Baal out of Israel’; yet from the convenient sin of Jeroboam, the worship of ‘the golden calves,’ he ‘departed not’ (2 Kings x. 29).

But even among men of an upright heart, men who desire to ‘have a conscience void of offence,’ it must needs be, that, as long as there are various opinions, there will be various ways of worshipping God; seeing a variety of opinions necessarily implies a variety of practice. And as, in all ages, men have differed in nothing more than in their opinions concerning the Supreme Being, so in nothing have they more differed from each other, than in the manner of worshipping Him.

Had this been only in the heathen world, it would not have been at all surprising: for we know, these ‘by’ their ‘wisdom knew not God’; nor, therefore, could they know how to worship Him. But is it not strange, that even in the Christian world, although they all agree in the general, ‘God is a Spirit; and they that worship Him must worship Him in spirit and in truth’; yet the particular modes of worshipping God are almost as various as among the Heathens?

And how shall we choose among so much variety? No man can choose for, or prescribe to, another. But every one must follow the dictates of his own conscience, in simplicity and godly sincerity. He must be fully persuaded in his own mind; and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule. God has given no right to any of the children of men thus to lord it over the conscience of his brethren; but every man must judge for himself, as every man must give an account of himself to God.

Although, therefore, every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some particular congregation or other, some Church, as it is usually termed (which implies a particular manner of worshipping God; for ‘two cannot walk together unless they be agreed’); yet none can be obliged to prefer this or that congregation to another, this or that particular manner of worship.

I KNOW it is commonly supposed that the place of our birth fixes the Church to which we ought to belong; that one who is born in England, ought to be a member of that which is styled the Church of England; and consequently, to worship God in the particular manner which is prescribed by that Church.

I was once a zealous maintainer of this; but I find many reasons to abate of this zeal. I fear it is attended with such difficulties as no reasonable man can get over. Not the least of which is, that if this rule had took place, there could have been no Reformation from Popery; seeing it entirely destroys the right of private judgement, on which that whole Reformation stands.

I dare not, therefore, presume to impose my mode of worship on any other. My belief is no rule for another. I ask not, therefore, of him with whom I would unite in love. Are you of my church, of my congregation? Do you receive the same form of church government, and allow the same church officers, with me? Do you join in the same form of prayer wherein I worship God? I inquire not, Do you receive the supper of the Lord in the same posture and manner that I do? nor whether, in the administration of baptism, you agree with me in admitting sureties for the baptized; in the manner of administering it; or the age of those to whom it should be administered. Nay, I ask not of you (as clear as I am in my own mind), whether you allow baptism and the Lord’s supper at all. Let all these things stand by; my only question is this, *‘Is thine heart right, as my heart is with thy heart?’*

But what is properly implied in the question? I do not mean, What did Jehu imply therein? But, What should a follower of Christ understand thereby, when he proposes it to any of his brethren? *(Cont’d Pg. 46)*

That Man WESLEY

IN THE mid 1700s, in West Cornwall, England, a little girl went with her grandmother to hear John Wesley preach. Later she told her mother: "A man was speaking to the people, and they were all crying, and he wasn't scolding them."

Still apparent today are the intellectual force, the relentless logic, the broad vision and penetrating insight behind such great sermons as Wesley's on the *Catholic Spirit*. But in cold type, they do not cause men to weep.

What, then, was the magic power that brought mobs to a halt, sparked a religious revival that swept continents, and made John Wesley—according to a distinguished Scotch Presbyterian clergyman, the Rev. Kenneth Slack—"the most influential English figure in the religious story of the world"? One contemporary biographer said of him that he "enjoyed the profoundest tranquillity whilst creating around him the most intense excitement."

It could not have been his physical appearance alone, remarkable as that was. He was a small man, only five feet four inches tall, with an aquiline nose, piercing eyes, clear complexion, and a neatness of dress and cleanliness of body that must have been in sharp contrast with many in the throngs that rallied to him. But the little man from Epworth and Oxford was a man afire—afire with the message of salvation that was his at Aldersgate—and the forgotten people of England were hungry for his words. He had laid aside convenience and convention; he did not rant or scream. John Nelson, a convert, wrote of him:

"As he took the stand, he stroked back his hair and turned his face towards where I stood and, I thought, fixed his eyes on me . . . I thought his whole discourse was aimed at me. When he had done, I said, 'This man can tell the secrets of my heart.' "

Wesley put preaching above any other aspect of his work, but no brass bands or organized rallies preceded him from town to town. His crowds were tremendous, yet his approach was as simple as that described in his *Journal* after Sandgate:

"At seven I walked [into] the poorest and most contemptible part of the town; and, standing at the end of the street with John Taylor, began to sing the Hundredth Psalm. Three or four people came out to see what was the matter; who soon increased to four or five hundred. I suppose there might be twelve or fifteen hundred before I had done preaching. Observing the people, when I had done, stood gaping and staring upon me, with the most profound astonishment, I told them: 'If you desire to know who I am, my name is John Wesley. At five in the evening, with God's help, I design to preach here again.' "

And preach he did, at five, on a hillside "covered from the top to the bottom," to a multitude moved almost miraculously by the power of his words.

—HERMAN B. TEETER

The first thing implied is this: Is thy heart right with God? Dost thou believe His being, and His perfections? His eternity, immensity, wisdom, power? His justice, mercy, and truth? Dost thou believe that He now 'upholdeth all things by the word of His Power'? and that He governs even the most minute, even the most noxious, to His own glory, and the good of them that love Him? Hast thou a divine evidence, a supernatural conviction, of the things of God? Dost thou 'walk by faith not by sight'? looking not at temporal things, but things eternal?

Dost thou believe in the Lord Jesus Christ, 'God over all, blessed for ever'? Is He revealed in thy soul? Dost thou know Jesus Christ and Him crucified? Does He dwell in thee, and thou in Him? Is He formed in thy heart by faith?

IS THY faith *filled with the energy of love?* Dost thou love God 'with all thy heart, and with all thy mind, and thy soul, and with all thy strength'? Dost thou seek all thy happiness in Him alone? And dost thou find what thou seekest? Does thy soul continually 'magnify the Lord, and thy spirit rejoice in God thy Saviour'? Having learned 'in everything to give thanks,' dost thou find 'it is a joyful and a pleasant thing to be thankful'? Is God the centre of thy soul, the sum of all thy desires? Art thou accordingly laying up thy treasure in heaven, and counting all things else dung and dross?

Art thou employed in doing, 'not thy own will, but the will of Him that sent thee'—of Him that sent thee down to sojourn here awhile, to spend a few days in a strange land, till, having finished the work He hath given thee to do, thou return to thy Father's house?

Is it thy meat and drink 'to do the will of thy Father which is in heaven'? Is thine eye single in all things? always fixed on Him? always looking unto Jesus? Dost thou point at Him in whatsoever thou doest? in all thy labour, thy business, thy conversation?

Does the love of God constrain thee to serve Him with fear, to 'rejoice unto Him with reverence'? Art thou more afraid of displeasing God, than either of death or hell? Is nothing so terrible to thee as the thought of offending the eyes of His glory? Upon this ground, dost thou 'hate all evil ways,' every transgression of His holy and perfect law; and herein 'exercise thyself, to have a conscience void of offence toward God, and toward man'?

Is thy heart right toward thy neighbour? Dost thou love, as thyself, all mankind, without expression? 'If you love those only that love you, what thank have ye?' Do you 'love your enemies'? Is your soul full of good-will, of tender affection, toward them? Do you love even the enemies of God, the unthankful and unholy? Do your bowels yearn over them? Could you 'wish yourself' temporally 'accursed' for their sake? And do you show this by 'blessing them that curse you, and praying for those that despitefully use you, and persecute you'?

Do you show your love by your works? While you have time, as you have opportunity, do you in fact 'do good to all men,' neighbours or strangers, friends or enemies, good or bad? Do you do them all the good you can; endeavouring to supply all their wants; assisting them both in body and soul, to the uttermost of your power?—If thou art thus minded, may every Christian say, yea, if thou art but sincerely desirous of it, and following on till thou attain, then 'thy heart is right, as my heart is with thy heart.'

'If it be, give me thy hand.' I do not mean, 'Be of my opinion.' You need not: I do not expect or desire it. Neither do I mean, 'I will be of your opinion.' I cannot: it does not depend on my choice: I can no more think, than I can see or hear, as I will. Keep your opinion: I mine; and that as steadily as ever. You need not even endeavour to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other: only 'give me thine hand.'

I do not mean, 'Embrace my modes of worship'; or, 'I will embrace yours.' This also is a thing which does not depend either on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same.

I believe the Episcopal form of church government to be scriptural and apostolical.* If you think the Presbyterian or Independent is better, think so still, and act accordingly.

I believe infants ought to be baptized; and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion.

It appears to me, that forms of prayer are of excellent use, particularly in the great congregation. act suitably to your own judgment.

My sentiment is, that I ought not to forbid water, wherein persons may be baptized; and that I ought to eat bread and drink wine, as a memorial of my dying Master: however, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. *'If thine heart is as my heart,' if thou lovest God and all mankind, I ask no more: 'give me thine hand.'*

I mean, first, love me: and that not only as thou lovest all mankind; not only as thou lovest thine enemies, or the enemies of God, those that hate thee,

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* *"But nat 'apostolic succession.'" Until he was 43, in 1746, Wesley subscribed ta the Anglican High Church tenet that bishaps were in direct successian fram the apostles. A book by Lard King canvinced him that apostolic succession was a "fable which no man ever did or can prave." Bishaps were nat an "order"—rather ardained men set apart for administrative duties. So, in 1784 when he sent Dr. Thomas Coke ta America to help launch Methodism as a church, it was as a "superintendent." (But the unpredictable Americans preferred the ald title "bishop.") See* John Wesley Completes a Decision, TOGETHER, *February, 1963, page 26; also Bishop F. Gerald Ensley's article that follows it.*—EDITORS.

Four laymen joined John Wesley and five other clergymen at Methodism's first conference, held at the Foundry in London in June, 1744. They discussed what to teach, how to teach, and what to do.

that 'despitefully use thee, and persecute thee'; not only as a stranger, as one of whom thou knowest neither good nor evil,—I am not satisfied with this,—no; 'if thine heart be right, as mine with thy heart,' then love me with a very tender affection, as a friend that is closer than a brother; as a brother in Christ, a fellow citizen of the New Jerusalem, a fellow soldier engaged in the same warfare, under the same Captain of our salvation. Love me as a companion, in the kingdom and patience of Jesus, and a joint heir of His glory.

Love me (but in a higher degree than thou dost the bulk of mankind) with the love that is *long-suffering and kind;* that is patient,—I am ignorant or out of the way, bearing and not increasing my burden; and is tender, soft, and compassionate still; that *envieth not,* if at any time it please God to prosper me in His work even more than thee. Love me with the love that *is not provoked,* either at my follies or infirmities; or even at my acting (if it should sometimes so appear to thee) not according to the will of God. Love me as to *think no evil* of me; to put away all jealousy and evil-surmising. Love me with the love that *covereth all things*; that never reveals either my faults or infirmities—that *believeth all things*; is always willing to think the best, to put the fairest construction on all my words and actions,—that *hopeth all things*; either that the thing related was never done; or not done with such circumstances as are related; or, at least, that it was done with a good intention, or in a sudden stress of temptation. And hope to the end, that whatever is amiss will, by the grace of God, be corrected; and whatever is wanting, supplied, through the riches of His mercy in Christ Jesus.

I mean, secondly, commend me to God in all thy prayers; wrestle with Him in my behalf, that He would speedily correct what He sees amiss, and supply what is wanting in me. In thy nearest access to the throne of grace, beg of Him who is then very present with thee, that my heart may be more as thy heart, more right both toward God and toward man; that I may have a fuller conviction of things not seen, and a stronger view of the love of God in Christ Jesus; may more steadily walk by faith, not by sight; and more earnestly grasp eternal life.

I MEAN, thirdly, provoke me to do good works. Second thy prayer, as thou hast opportunity, by speaking to me, in love, whatsoever thou believest to be for my soul's health. Quicken me in the work which God has given me to do, and instruct me how to do it more perfectly. Yea, 'smite me friendly, and reprove me,' whereinsoever I appear to thee to be doing rather my own will, than the will of Him that sent me. O speak and spare not, whatever thou believest may conduce, either to the amending my faults, the strengthening my weakness, the building me up in love, or the making me more fit, in any kind, for the Master's use.

I mean, lastly, love me not in word only, but in deed and in truth. So far as in conscience thou canst (retaining still thy own opinions, and thy own manner of worshipping God), join with me in the work of God; and let us go on hand in hand. And thus far, it is certain, thou mayest go. Speak honourably, wherever thou art, of the work of God, by whomsoever He works, and kindly of His messengers. And, if it be in thy power, not only sympathize with them when they are in any difficulty or distress, but give them a cheerful and effectual assistance, that they may glorify God on thy behalf.

Two things should be observed in regard to what has been spoken under this last head: the one, that whatsoever love, whatsoever offices of love, whatsoever spiritual or temporal assistance, I claim from him whose heart is right, as my heart is with his, the same

I am ready, by the grace of God, according to my measure, to give him: the other, that I have not made this claim in behalf of myself only, but of all whose heart is right toward God and man, that we may all love one another as Christ hath loved us.

One inference we may make from what has been said. We may learn from hence, *what is a catholic [universal] spirit.*

There is scarce any expression which has been more grossly misunderstood, and more dangerously misapplied, than this; but it will be easy for any who calmly consider the preceding observations, to correct any such misapprehensions of it, and to prevent any such misapplication.

For, from hence we may learn, first, that a catholic spirit is not *speculative* latitudinarianism. It is not an indifference to all opinions; this is the spawn of hell, not the offspring of heaven. This unsettledness of thought, this being 'driven to and fro, and tossed about with every wind of doctrine,' is a great curse, not a blessing; an irreconcilable enemy, not a friend, to true catholicism.

A man of a truly catholic spirit has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine. It is true, he is always ready to hear and weigh whatsoever can be offered against his principles; but as this does not show any wavering in his own mind, so neither does it occasion any. He does not halt between two opinions, nor vainly endeavour to blend them into one.

Observe this, you who know not what spirit ye are of: who call yourselves men of a catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, consistent principles, but are for jumbling all opinions together. Go and learn the first elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit.

From what has been said, we may learn, secondly, that a catholic spirit is not any kind of *practical* latitudinarianism. It is not indifference as to public worship, or as to the outward manner of performing it. The man of a truly catholic spirit, having weighed all things in the balance of the sanctuary, has no doubt, no scruple at all, concerning that particular mode of worship wherein he joins. Therefore, without rambling hither and thither, he cleaves close thereto, and praises God for the opportunity of so doing.

Hence we may, thirdly, learn that a catholic spirit is not indifference to all congregations. This is another sort of latitudinarianism, no less absurd and unscriptural than the former. But it is far from a man of a truly catholic spirit. He is fixed in his congregation as well as his principles. He is united to one, not only in spirit, but by all the outward ties of Christian fellowship. There he partakes of all the ordinances of God. There he receives the supper of the Lord. There he pours out his soul in public prayer, and joins in public praise and thanksgiving. There he rejoices to hear the word of reconciliation, the gospel of the grace of God. With these his nearest, his best-loved brethren, on solemn occasions, he seeks God by fasting. These particularly he watches over in love, as they do over his soul; admonishing, exhorting, comforting, reproving, and every way building up each other in faith. These he regards as his own household; and therefore, according to the ability of God has given him, naturally cares for them, and provides that they may have all the things that are needful for life and godliness.

BUT while he is fixed in his religious principles, in which he believes to be the truth as it is in Jesus; while he adheres to that worship of God which he judges to be most acceptable in His sight; and while he is united by the tenderest and closest ties to one particular congregation—his heart is enlarged toward all mankind, those he knows and those he does not; he embraces with strong and cordial affection neighbours and strangers, friends and enemies. *This is catholic or universal love. And he that has this is of a catholic spirit. For love alone gives the title to this character: catholic love is a catholic spirit.*

A man of a catholic spirit is one who gives his hand to all whose hearts are right with his heart.

One who knows how to value, and praise God for, all the advantages he enjoys, with regard to the knowledge of the things of God, the true scriptural manner of worshipping Him, and, above all, his union with a congregation fearing God and working righteousness.

One who, retaining these blessings with the strictest care, keeping them as the apple of his eye, at the same time loves—as friends, as brethren in the Lord, as members of Christ and children of God, as joint partakers now of the present kingdom of God, and fellow heirs of His eternal Kingdom—all, of whatever opinion or worship, or congregation, who believe in the Lord Jesus Christ; who love God and man; who, rejoicing to please, and fearing to offend God, are careful to abstain from evil, and zealous of good works.

He is the man of a truly catholic spirit, who bears all these continually upon his heart.

". . . The Methodist Church . . . is also an inherent part of the Church Universal, which is composed of all who accept Jesus Christ as Lord and Savior, and which in the Apostles' Creed we declare to be the holy catholic church."

—Discipline of
The Methodist Church

Parable

of the Talents--Vermont Style!

IT WAS AN energetic, talented group of men, women, and children who proved that the parable of the talents is as applicable today as it was when Jesus told it to his disciples. Using their skills and imagination, plus lots of energy, members of Grace Methodist Church in the town of Essex Junction, Vt., turned a small investment into a tidy sum for the church's conference apportionment.

Each of the 88 members participating in the project was given a new $1 bill on a Sunday morning. Each then invested this grubstake in some kind of project to turn a profit for the church.

Making and selling and doing, they made use of most leisure moments during the next three weeks. One member went into the cake-decorating business. Another painted a sign for the family's roadside cold-drink stand, and donated the money which otherwise would have been paid to a professional sign painter. A family pooled dollars to buy greeting cards and gift wrappings for resale. Services ranged from hand-tinting photographs to car-washing and floor-polishing, with home-baking the most popular project. Two teen-age sisters potted and sold house plants. A physician photographed the projects and sold the pictures to illustrate a newspaper article.

There was plenty to keep everyone busy—including small fry and oldsters. Whether the call was for nimble fingers or elbow grease, fancywork or handiwork, kitchen skills or toil on hands and knees, artistic talent or practical production know-how, someone stood by to provide it—with the extra ingredient of enthusiasm.

Some of the workers found they could not even keep up with the demand for the newfound products and services they were making available. And, as an unexpected fringe benefit, many of the customers seemed more delighted than the energetic church workers themselves!

When the three busy weeks were up, the workers gathered at a fellowship supper to tally the results. They found that their original investment had grown to almost $600—a 680 percent increase! Even more important, in the words of one participant, was the feeling of neighborliness and co-operation and sheer enjoyment which the project fostered within the Grace Methodist Church family.

That's something no amount of money can buy!

—IONE LACY KEENAN

A state forester built birdhouses.

He collected empty pop bottles.

She turned corsages into cash.

A veterinarian waxed floors.

Only 7, her pot holders made $9.20.

He ground up horseradish.

She made her kitchen a bakery.

This mailman repaired TV sets.

Light Unto My Path

Weekly Meditations by Ministers on International Sunday School Lessons

DAVID J. PALMER
Terre Haute, Ind.

JACK T. HANFORD
Cedar Falls, Iowa

H. E. HAYWARD
Ithaca, N.Y.

THOMAS K. FARLEY
Riverside, Calif.

OCTOBER 6

For we are fellow workmen for God; you are God's field, God's building.—1 Corinthians 3:9

"I AM against it! I think it's a lot of nonsense!" was the exclamation of one trustee at a small church official-board meeting.

The other members were not surprised, because he usually was against something. This time it was a plan of the committee on hospitals and homes to divide board members into five groups, and have each group visit one of the Methodist hospitals or homes in the conference.

Despite the man's protests, the board adopted the plan, and he was assigned to accompany two couples to a Methodist home for boys. On the day of the tour, one of the two couples reported illness in the family and the other unexpected company—and could not go. Still protesting, but out of "loyalty to my church," he went alone to visit the school.

As the superintendent conducted him on a tour of the school, they came to a quiet corner of the campus surrounded by a high hedge.

"This is Bible Park," the superintendent explained. "Many of our boys become quite discouraged when a parent makes promises that are never kept. Sometimes it is a promise of going home, of a new mother, or a gift. Such promises are seldom kept, and many dreams are dashed to the ground. Whenever a boy is disappointed, we urge him to come out to Bible Park and pray about it for a while. It helps a lot."

Just then the superintendent was called to his office, and the man was left sitting alone in the quiet twilight. He reflected on his own life; his own disappointments and loneliness. And there in the stillness, he asked God to renew his life and work in him.

God did work in him. He no longer was a perennial "aginner" but a new creation in Christ. He had a new attitude, and one of his fellow board members commented, "It is wonderful to know that the Holy Spirit has not resigned."

The words "You are God's field" remind us that God is still anxious to work in men's lives today, and that we should never underestimate his redeeming power.

Prayer: O God, help us to have faith in thee and our co-workers in Christ, that we may see thy redemptive power at work. Amen.

—DAVID J. PALMER

"So long as we love, we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend."

—Robert Louis Stevenson

OCTOBER 13

Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own, you were bought with a price. So glorify God in your body.—1 Corinthians 6:19-20

THE BIBLE tells us who we are before it demands what we are to do. Paul affirms, for example, we are "a temple of the Holy Spirit," therefore, "glorify God!"

Who are we who claim to be Christian? If Christian, we are the "temple" or the body of Christ. Paul's favorite expression, "in Christ," describes the existence of the Christian. To be "in Christ" is to live in personal relationship with him. To be the body of Christ is to live with all senses alert to the presence of Christ. Just as oxygen is necessary for the life of the body, the Spirit of Christ (or breath of life) is needed for the Christian life.

To be "in Christ" is to live in a personal relationship with him and to live within the community of Christians. Paul almost equates being "in Christ" with being in the church. The Spirit of Christ dwells within the worshipping, sharing, caring community. We are the body or shrine of Christ.

"You do not belong to yourselves; you were bought at a price," reads the

New English Bible translation. God loves us not because we have worth and are good; we have worth and are enabled to do the good because God loves us.

There is no self-made Christian. Even as the Christian experiences great achievement he says with Paul, "It was not I but the grace of God which is with me. . . . By the grace of God I am what I am." (1 Corinthians 15:10.)

Grace through Christ is costly grace. It is grace at the price of suffering on the cross for our reconciliation. "You are not your own; you were bought with a price."

By costly grace through grateful faith, you are adopted sons and daughters of Christ. Act accordingly and "so glorify God."

Prayer: *Come, Holy Spirit, come. / Come as the fire and burn, / Come as the wind and cleanse, / Come as the light and reveal, / Convict, convert, consecrate, / Until we are wholly thine. /* Amen. (Author unknown.)

—JACK T. HANFORD

OCTOBER 20

> *Let no one seek his own good, but the good of his neighbor.*—1 Corinthians 10:24

LATER in this Corinthian letter (11:20-22) Paul admonishes his friends for selfish, bad manners at the Lord's table. Because some overate and others were left hungry, Paul urged them to eat at home. At fault was "garden variety" selfishness—putting one's own interests first, obeying the world's cherished wisdom, "Look out for No. 1; if you don't, no one else will." We follow in their train.

Paul might say, "Look at Christ." Our Lord would not have endured the cross if he compared his neighbor's needs to his own. Man believes that self-interest is necessary to survival. Christ asks us, Why is survival necessary? The world says defend yourself. Christ says deny yourself.

Ours is an age of self-interest. The family or the nations or a nursery school—each one is obsessed with the defense of its own interests. We believe in helping others, but *my interests must be served!* The collision of world forces is a collision of vastly complicated self-interests. Selfish things may be good in themselves, but they are selfish.

Look at Christ. In the shadow of his cross, we are uncomfortable because our selfish prosperity prevents fellowship with our world neighbors. In contemplation on his ministry, we find it hard to regard anyone as stranger, or alien, or enemy, or anything but neighbor and brother.

Look at Christ. In the fellowship of his church you will need—no, you will *want*—to seek first the good of your neighbor.

Prayer: We acknowledge thy judgment upon us, our Father, for our continued concern about selfish things. Forgive us and renew us in love and service. In Jesus' name. Amen.

—HOLLIS E. HAYWARD

OCTOBER 27

> *Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful.*—1 Corinthians 13:4-5

WE WANT and desperately need to be loved. We are not whole persons until we know the rich, warm power of the love of God as it comes to us through persons.

So we seek after love, sometimes by resorting to the behavior of a bully, a loudmouth, a clown, or a profligate. Sometimes we seek love by the way we dress, groom ourselves, converse, or perform skills. And sometimes we seek more wisely through the mutuality of friends and family.

But our Scripture indicates that we just do not win love by seeking it. The question is not "Are we lovable?" but "Do we love?" In the Scripture, note how the two words describing the character of love—patient, kind—relate to the negative words which tell what love is not—jealous, boastful, irritable, resentful.

Through the Scripture, we get a glimpse into the nature of love. It is a positive reaching out in goodwill to others. It says to us that when we think of love in terms of ourselves, we get lost. But when we think of it in terms of others, it has power for them and for us.

So, in our loneliness we are to speak a word of thoughtful kindness, or do a deed of loving service for one who does not expect it of us. In our discouragement, we are to reach down into the depths of God's love and find patience when our own patience is gone. Through God's power, we become lovable—because we love.

Prayer: God of love, grant that we will open our lives to the inflowing of thy love. Help us to love others with persistent patience and selfless kindness. Amen.

—THOMAS K. FARLEY

THE *Heathen* INSTRUMENT

WHEN THE rumbling, majestic chords of the organ fill our church, my heart swells with every beat. It's hard to realize that this great instrument once was forbidden in churches. In fact, some of our ancestors were not allowed to listen to organ music.

The first organs were used around 200 B.C. in heathen temples. Later, at the dawn of the Christian Era, they were played at Roman circuses—to drown out the cries of Christ's followers as they were martyred and the public cheered. Little wonder the early Christians regarded the organ as a heathen instrument.

Slowly, however, its rich, deep tones won the organ its place in Christian worship services. First to permit the organ were a few ancient monasteries which used it for singing classes. Gradually more churches installed organs—to help worshipers stay on pitch while singing their prayers.

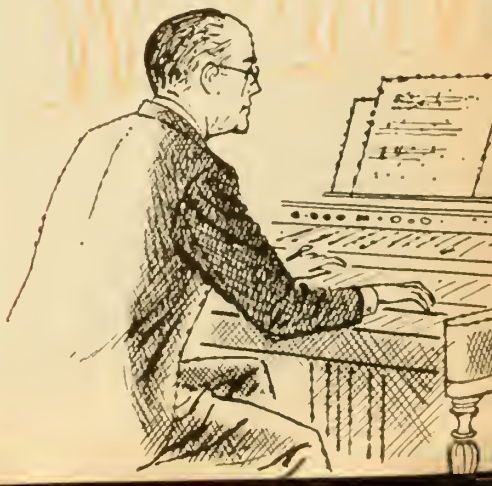
Before the organ could win churchwide acceptance, however, it had to be made smaller and easier to play. Medieval models were gigantic. Teams of men pounded the slides and levers—forerunners of today's keys—with their fists. That's why early organists were called beaters. This cumbersome method required 70 men to play one model installed in a British cathedral.

Today, by contrast, a single musician can play what is said to be the world's largest organ—more than 37 feet long, with 600 stops and nearly 30,000 pipes. That model is installed in a Philadelphia department store.

At the opposite extreme, many homes have small electric organs—ideal for family songfests.

But to most of us the organ is God's instrument. Despite its pagan past, the organ now sets the sacred mood in which we wrap our deepest devotions.

—IDA M. PARDUE



Mia Aurbakken of the Methodist UN office chats with the Indianans before a briefing session in the UN building.

Hoosier Methodists

Dr. Carl D. Soule

THE BROAD, many-windowed tower of the United Nations headquarters increasingly is recognized as a symbol of man's hope for peace on earth.

Here, by debate rather than by bombs, men attempt to resolve the complex questions of national aspiration and international tension upon which may hinge the continuation of human history.

Each year, thousands of persons travel to New York City to see firsthand how representatives of all races and creeds participate in the far-ranging work of the world organization. And for many of these visitors, the gateway to the UN is the Methodist United Nations office, now located in the new 12-story Church Center at the United Nations, completed only a few months ago. At 44th Street and First Avenue, directly opposite UN headquarters, this symbol of Christian witness for peace houses the peace-oriented offices of Methodism and many other denominations, as well as of the National Council of Churches. Methodists took the initiative in proposing and financing the Center.

On the 11th floor, with a spectacular view of the UN complex and New York's East River, is the Methodist United Nations office, headed by the Rev. Carl D. Soule, staff member of the Division of Peace and World Order of Methodism's Board of Christian Social Concerns, and Mrs. C. A. Bender, UN observer for the Methodist Board of Missions and an executive of the Woman's Division of Christian Service. Each year, Dr. Soule and his staff brief some 100 seminar groups totaling over 4,000 persons on the history, purpose, and activity of the UN. Then they help arrange guided tours through the headquarters.

A typical pilgrimage is the Hoosier Methodist United Nations Seminar, sponsored jointly by the

at the UN

Leaving their hotel near UN headquarters, a group of seminar members start a trek to see the HMS Queen Mary. *By week's end most of the Indiana visitors had little trouble finding their way around the city.*

Against the backdrop of a large mural at the UN, the Hoosiers line up for a group portrait.

Passing under Brooklyn bridge on a boat ride, Roger Young, 17, and Lane Ayres, 16, turn their cameras on the famed Manhattan skyline. The two boys, both of Frankfort, Ind., were the only youths attending the 1962 seminar.

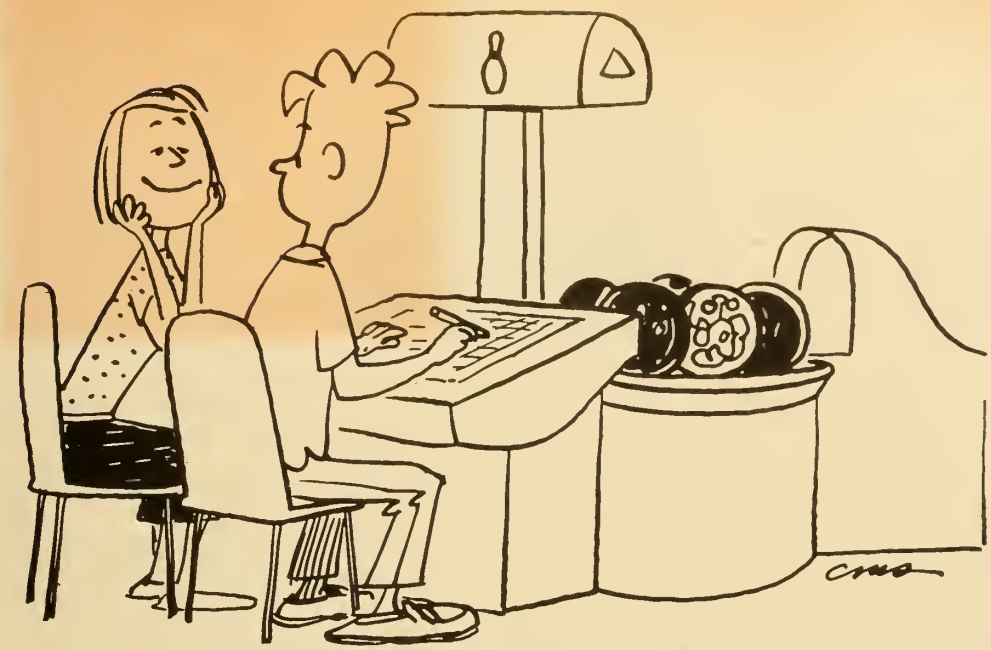
Boards of Christian Social Concerns of the three Indiana Conferences. This year's group will be in New York October 21 to 25. Most participants will travel in a special railroad coach from Indianapolis and stay in a hotel near the UN.

Their agenda will be much like that of the 1962 seminar group pictured on these pages. It will include briefings and tours of the UN headquarters plus special sight-seeing tours to Methodist points of interest. Four evenings of free time will allow seminar members to attend stage plays, concerts, the opera, television broadcasts—or to rest up from daytime activities.

The 42 Indianans on last year's trip arrived in New York just as the Cuban crisis erupted. In the atmosphere of almost unparalleled tension, the words at one briefing session took on special significance. Miss Estelle Linzer, of the American Association for the United Nations, stressed the importance of the UN as a forum where all points of view are heard—even those with which Americans disagree. The UN, she explained, keeps nations talking and, under pressure of world opinion, prevents them from resorting to war to settle their differences.

During the week of the Hoosiers' tour, United States and Soviet Union delegates exchanged some of the most acrimonious charges and the boldest confrontations ever heard in the UN. But although the two great powers threatened each other with the use of force, the delegates kept talking. Once again, a potentially disastrous armed conflict was averted.

John Street Church, Methodism's historic landmark in the heart of New York's financial district, was visited by the Rev. Walter Kilburn of Loogootee and the Rev. B. J. Renner of Poseyville, Ind.



Cartoon by Charles M. Schulz. © 1963 by Warner Press, Inc.

"All those Xs you're marking down are kisses—right?"

Teens Together

By RICHMOND BARBOUR

ARE YOU sometimes secretly ashamed of your folks? Does your mother's hair look a little dowdy, and her figure a little dumpy, compared with the mothers of your friends? Is your father's face too hairy? His tummy too big? His voice too raspy?

A surprising number of teen-agers have such feelings about their parents. In fact, those who remain consistently proud of their mothers and fathers during all their teen years are unusual.

Your feelings about your parents have undergone quite a change. When you were little, your mother and father seemed perfect. They could do no wrong. Your mom was the most beautiful woman on earth, and your dad the handsomest, strongest man. Now, at times, you feel they are something to apologize for. Don't you?

The change comes from within you, primarily. You used to depend upon them for everything. You accepted orders without question. Their approval was the greatest reward you could receive. But now that you are almost grown, you have to become a self-directing person. You have to think your own thoughts. Frequently they differ with your parents' ideas. Many times each week, Mom or Dad says "no" when you want them to say "yes." They limit your freedom. Naturally, you feel critical.

What can you do? First, be careful. Do not voice all your criticisms. Don't hurt your parents unnecessarily. Remember, they love you and want only the best for you. If you see a quarrel coming, try to head it off. If you cannot do that, hang onto your temper. Getting angry only makes matters worse.

Agree in advance on such things as the use of the car or the hour for returning from parties. Do not wait until the last minute to spring a crisis. Try to prove to them by your actions that you are a responsible teen-ager. They will give your your independence quickest that way.

In just a few years, your attitude will change again. You again will realize that your mom and dad are wonderful persons. They will accept you as an adult, and you will love one another dearly all the rest of your lives.

Q&A

I am a boy, 15. My father will sign my application for a driver's license next year only if I have a straight A *grade average. I got* As *last year, but now I'm in advanced classes and the work is much harder. I do not want to give up my extracurricular activities. Isn't my father expecting too much of me?—R.B.* He may well be. School work is getting harder year by year. *A* grades are more and more difficult to earn, particularly for students in the advanced classes. Perhaps he should be satisfied if you maintain a *B* or *B*-plus average. Have him talk with your school counselor about this.

Q&A

I want to devote my life to Christian service. When I told my parents, I expected them to be glad. (My father is an officer in our church, and my mother teaches in church school.) But instead of being happy, they scolded me. They said I was too young to make a decision. They claimed that church workers don't earn good livings, and tried to make me feel like a fool. Why are they such hypocrites? —M.L. I am sure they do not intend to be hypocrites. Many parents who profess to be Christians have given similar answers to their sons and daughters. Talk with your minister about this. Have him discuss your decision with your parents. It is true that many church workers have small incomes, but they are probably the happiest people on earth, because they are doing God's work and helping those about them. You may change

Bishop Nall Answers Questions About

Your Faith and Your Church

Is God ever 'retired'? Of course not; but he would be if some people, conscientiously trying to harmonize religion and science, had their way. They push him back, back, back, until all he had to do was to set the universe going and leave the rest to natural processes following his natural laws.

Such a limited God is the God of the Deists, who had a particular vogue in the 18th century. They believed that "natural" religion must come before "revealed" religion, such as Christianity.

In contrast to the Deists are the Theists, who hold that God is still actively at work and not "retired."

What about errors in the Bible? There are inconsistencies and inaccuracies, hardly "errors," for the word implies a deliberate purpose to deceive. Even the poetic Chronicler did not attempt that.

The figures in the books of Chronicles do not agree with figures for the same things in the books of Kings; in fact, the Chronicler offers his accounts in rounded, almost stylized numbers. In 2 Chronicles 17, he gives Jehoshaphat 1,160,000 soldiers to attend him in Jerusalem; and in 2 Chronicles 9, he records that Solomon received $20 million a year in gold alone. Anyone who gets bogged down in such statistics misses the point that even such armies and such riches are no protection when compared to the righteousness of God.

Is Sunday the week's 'first day'? The Scriptures call it that (John 20:1), but the early Christians sometimes called it the Eighth Day, with good reason. For them, Sunday was more than a sign posted at the beginning of a new cycle of days, more even than an evidence that God's creative power had come to a resting-place after six days of work. It was, as Eugene R. Fairweather has said in a brilliant book on *The Meaning and Message of Lent*, the "image of eternal life beyond the seven days of time."

Thus, the institution of Sunday stands for something more than a new beginning: it is the Lord's Day, a symbol of the crucified and risen Lord. Easter might well be called "the Sunday of Sundays."

Do our ministers remarry divorced persons? Yes, when the minister has satisfied himself that (1) a divorced person is sufficiently aware of the factors leading to the failure of the previous marriage, (2) he is sincerely preparing to make the proposed marriage truly Christian, and (3) sufficient time has elapsed for adequate preparation and counseling. The decision is not made by any law of the church, but by the minister on his knowledge of the facts and his interpretation of them.

"Most questions about religion are, at center, theological," says Bishop Nall, but this long-time Methodist editor adds, "I see no reason why they cannot be discussed in thoughts and words all can understand." He is a former editor of the CHRISTIAN ADVOCATE, *and since 1960 has been episcopal leader of the Minnesota Area.*

your decision several times before you finish school. Most young people do. But remember that you alone can choose your occupation. When the time comes, you must make your own decision.

Q:

I am a college freshman. I made the mistake of drinking heavily at a party. While I was drunk, I did something I never dreamed I would do. Now I'm going to have a baby. I plan to place it for adoption and to continue my education. However, some friends say I should keep the baby and try to provide a home for it by myself. What do you think would be best?—R.N.

People who have studied the lives of babies born to unwed mothers agree that it is best for them to be placed for adoption. Make arrangements to do so through a licensed adoption agency. Then you can be sure that a good home will be selected for your baby. I am very sorry for what happened.

Q:

I am a girl, 15, and I have always talked things over freely with my mother. However, my new girl friend tells me I shouldn't. She never tells her mom anything. She says she avoids trouble that way. Is she right?—J.K.

She is wrong. The best homes are those where the members love and trust one another and discuss things frankly together. Your mother understands you and helps you. Keep on confiding in her. She is your best friend.

Q:

My sister wrote to a girl classmate telling her she loved her. She also said she loved other girls in the same school. Is it normal for girls of 14 to feel this way toward each other?—E.B.

Girls of 14 often have strong emotional attachments which they call love, particularly if they have not yet become interested in boys. However, it is a feeling different from that which they have later when they begin to like members of the opposite sex.

Q:

My trouble is with Dad. I'm a boy 15, but he treats me like I was half that age. When I brought home a bad report card, he took off his belt and strapped me. I was so mad, I wanted to kill him. Should I run away?—J.W.

I'm sorry for what your father did. Corporal punishment should not be

used on teen-agers. However, do not run away. Would it be possible for your dad to talk with the fathers of some of your friends about the ways they control their sons? Perhaps other men would help him to see that you are growing up. Discuss this with your school counselor. He may be able to arrange an interview with your father, and make some suggestions. He also may be able to help you raise your grades.

Q&A

I am a boy, 19. My girl friend is a student nurse. Because she came in from a date once with her hair mussed up, her mother thinks we neck, pet, and do other bad things. Although I have a good reputation, her mother says I'm a wolf. I want to marry my girl friend, and I'd die before doing anything to hurt her. Can a girl of 18 legally go out with a boy of 19, even though her mother disapproves? —*M.D.* In some states, girls of 18 are considered legally to be adults. If they want to, they can move away from home and live an adult life. However, I hope you won't suggest anything like this to your girl friend. Keep trying to convince her mother that your intentions are honorable. Are there people whom she knows and trusts who also know you? If so, ask them to talk with her about you. In the long run, you all will be happiest if you can avoid an open break.

Q&A

I'm in junior high school. The other kids call me "Big Ugly Fatso." I hate it, but I can't seem to reduce. Would a doctor's prescription really help me? —*D.K.* Yes, it would be wise to have a physician work out a diet for you. Don't expect him to give you a magic pill that will solve your problem overnight. You must use will power and common sense in eating. With a doctor's help, however, you soon will discover a diet helps you in many ways. Your complexion and hair will be healthier, more attractive, and you will feel better all the way around. The improved eating habits will stand you in good stead the rest of your life.

•

Teens—*why huddle with your troubles? It's better to share them—confidentially—with one who understands teen-age muddles. Write Dr. Barbour, c/o* TOGETHER, *Box 423, Park Ridge, Ill., for friendly help.*

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Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

I WANT to discuss a subject which is always closely connected with books—namely, censorship. I shall begin with a recent experience.

The superintendent of public instruction of California was informed that one school library had a book titled *Dictionary of American Slang*, in which somebody had found a number of sexual words defined in a way he regarded as pornographic. The superintendent then issued a statement that in his opinion the book should be removed from school libraries, to which the state board of education took exception.

The issue so far as the board was concerned was not the status of a particular book but the question of who ought to decide what books should be in school libraries. The board's resolution stated that this was a matter for local school boards or local library committees, and neither the state board of education nor the superintendent of public instruction ought to assume the role of censor.

This was the beginning of a row between those who argue that a book with bad words ought to be removed immediately and those who were afraid that this could set off a book-burning spree in California.

Of course, as is nearly always true in a dispute of this kind, a large number of people lost sight of the main issue. Some of them said that the state board was favoring "dirty" books, while the superintendent was waging a brave fight for virtue. This, of course, was not true, because the issue was simply who should make the decision about what books were to be read by teen-agers.

One group combed out of the book all the objectionable words it could find, then printed them in a pamphlet which was distributed widely and indiscriminately.

These persons were supposed to be objecting to the book as unfit for students to read and they professed to be shocked that children might encounter bad words in it. But they broadcast this paper so that children of any age could read it and thus have the advantage of not needing to search the book itself for the objectionable words!

Self-appointed groups of citizens began to put pressure upon individual librarians, and such groups as city councils set themselves up as censorship experts.

The book in question now is being sought by all kinds of young people and older people who never had heard of it but who cannot resist reading something branded by somebody as unclean.

A wag, I recall, once remarked that the way to create a best seller is to get Boston to ban it. I would wager that young people who used this book have heard these words many times and, in all probability, would have paid them little mind if someone had not told them it was a sin to read them.

There is what I would call a censorship mentality. Whenever I am confronted by it, I shudder. It usually springs from an unhealthy attitude toward life and indicates an abnormal interest in anything that has to do with sex. Children go through a period when they are overly impressed with sexual references, and sometimes they seek them out in such books as Shakespeare and the Bible. Most of them soon outgrow this attitude and learn that this is a part of life, but not the only part.

Some adults, however, have never outgrown it. To them, any book, whether it be a dictionary or a novel, which contains references to differences between the sexes is fit for burning.

So they mount their white horses and charge into the fray to battle for purity, denouncing every man who will not agree that they are divinely called to tell people what they may or may not read.

Of course, there is a limit which a society has to observe, and so we have laws defining obscenity. If a thing is morally filthy, it is not to be published or distributed. The courts have taken a broader attitude in defining what is obscene than some people approve, and at times a book is cleared which I would disapprove. But I would rather have them err in that direction than the other, and I am glad that this is a matter for the courts to decide and not city councils or postmasters.

I take a dim view of the people who sometimes write to me protesting about a book which intimates that babies are not brought by the stork. I should be glad to act as their censor if they insist, but I do not want them acting as mine. The minute I begin to ask myself who is to decide what movies are to be shown or what books are to be read, I take my stand with those who have fought for the freedom of the writer rather than those who clamor for the censor.

Any road we take in this matter is full of danger. Words are terribly dangerous weapons, and they can corrupt as well as redeem people. The men who wrote the Constitution must have known the dangers connected with freedom of speech. They assumed, apparently, that it was better to take risks in that direction than to

PRACTICE MAKES PERFECT

Our teen-aged son goes to bed at ten
(For the first time since I don't know when),
And what's more, to our surprise
He chops firewood for exercise!
He doesn't fritter time away,
But studies nightly for an A.
And now, with this new quirk of fate,
Considers early rising great—
He leaps from bed at our first call!
In fact, we find that, all in all,
His actions are above reproach—
As ordered by his football coach.

—JEANNE HARTMAN DAY

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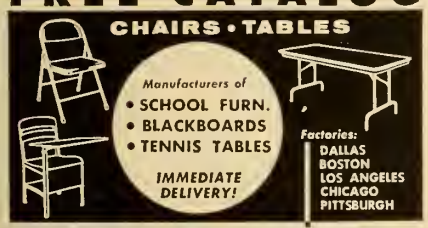

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form a society where a small group determines who may speak and what he may say. On the whole, we have maintained the principle that we must be very cautious about forbidding freedom of expression in this country.

We are forced to deal with principles and not with individual cases. Whenever you are fighting for freedom, you always will find an individual case that will embarrass you. You do not feel like defending this particular man, or this particular book, or this particular cause. But you are faced with the realization that if you say no to this one, then someone else has the right to say no to another one of which you might approve. You must, therefore, commit yourself either to the general principle of liberty or of censorship, and there is no such thing as a little censorship.

This should not prevent any person from objecting to any particular book if he so desires; indeed, it is his duty to discourage its acceptance if such is his conviction. But one needs to be very careful lest he simply make the book in question more important than it ought to be, and do exactly the thing he decries by getting more people to read it than would otherwise notice it.

We are not going to protect our children from the seamy side of life, and the attempts to do so do not turn out well. The better way is to make sure that our children learn to love goodness and desire decency. What can be a very morbid concern about the physical facts of life can become a healthy viewpoint toward all that God has made.

There have been too many literary classics which at one time or another were under ban by certain people. I do not believe that any particular group at any particular time ought to be given the power to decide what we can read. The church's responsibility in all this is to raise the tastes of society. It must also raise high Christian standards which, according to its own teaching, must then be held before the people for their own free decisions.

Finally, I cannot forget that the sure sign of every totalitarian regime is a strict control of what may be read and said. It may be an index of books which are forbidden, or it may be strict control of publishers.

Every time a little group begins to scream loudly about burning a book, I hear the march of fascists and communist storm troopers. This will seem farfetched to some well-meaning people, but I think history justifies my fear. That which cannot be referred to the courts but hysterically demands banning or burning is much more harmful to America than some bad words in a dictionary.

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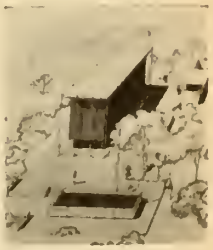

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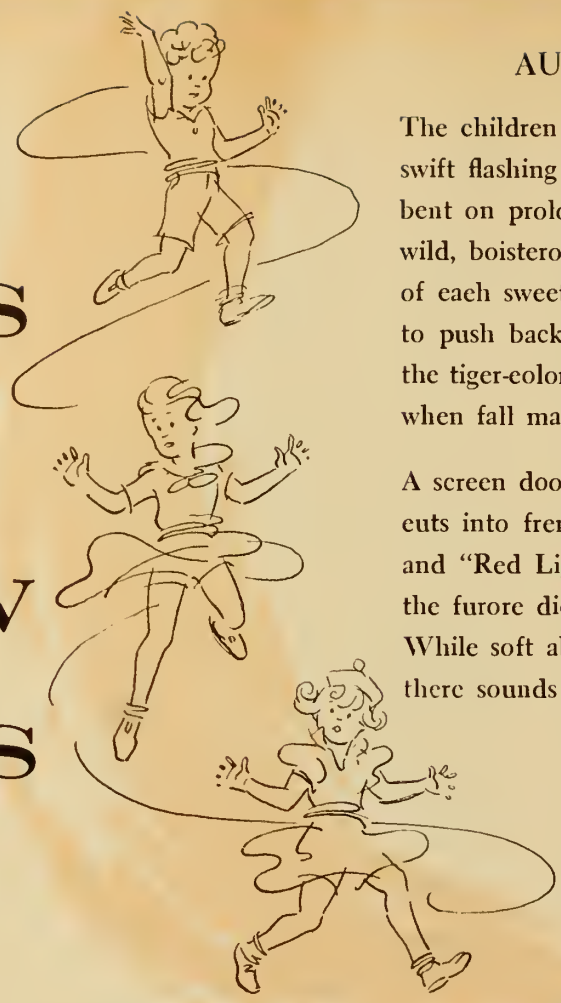

AUTUMN NOCTURNE

The children run with straining hair and legs
swift flashing in the mellow twilight haze,
bent on prolonging far past time the day's
wild, boisterous games, on savoring the dregs
of each sweet moment as they vainly try
to push back night. Instinctively, they know
the tiger-colored days are soon to go
when fall makes way for frost and leaden sky.

A screen door slams. An anxious mother's call
cuts into frenzied chants of "Run, Sheep, Run"
and "Red Light." Thus, the exodus begun—
the furore dies, and home rites capture all.
While soft above this strange tranquility,
there sounds one last faint "all-ee-all-in-free."

—Vileta Chase

When **Gibson Winter's** book, about *The Suburban Captivity of the Churches*, appeared several years ago, a new phrase was born. Critics and supporters of the contemporary church assumed "suburban captivity" meant a condemnation of everyone who moved out of the inner city to the peace and quiet of the suburbs.

Dr. Winter's latest book helps dispel that idea. In ***The New Creation as Metropolis*** (Macmillan, $3.95), he develops his original theme further and makes it even clearer that he is describing the entire church, not just those located in the suburbs.

By "suburban captivity" he refers to a mind-set, a personal perspective that endeavors to escape from responsibility for the world. The suburbs embody this mind-set, for they offer an obvious, though temporary, escape from the real world of politics, production, and social conflict. But it is Dr. Winter's thesis that all parts of our modern culture, city and suburb alike, have turned aside from assuming responsibility for their fellowmen.

A church strategy that concentrates much of its energy in the residential areas fails to minister properly to the 20th century, he feels. A century ago, ethnic groups in the city and small towns of the open countryside provided stable communities in which the local church could provide an effective ministry. Dr. Winter points out that change and mobility are destroying the ethnic centers of stability in the cities, while the traditional small-town centers are developing into commuter towns surrounding larger centers.

He calls for new structures wherein the church must be open to the possibilities of the future without knowing exactly what the future will provide. He calls for the church to stop trying to build for the future as though it actually possessed the future, and to begin living responsibly for the world. His suggestions are drastic but so carefully developed that the thoughtful layman owes it to himself and his church to ponder both the analysis and the proposals he makes.

A new series of Bibles published exclusively for Cokesbury Book Stores contains 32 pages of study helps written especially for Methodists by **Henry M. Bullock**, editor of church-school publications for The Methodist Church.

The series includes promotion Bibles ranging in price from $3.75 to $7.95; a new concordance Bible, $5.95; and budget-priced Bibles in black, white, or red bindings for $2.25. All are the Revised Standard Version, and all have full-color illustrations and maps.

Church-school teachers and students will find them particularly helpful, and I suspect some long-time Methodists will find fresh material in Dr. Bullock's helps, too.

A Roman Catholic boy wants to marry a Protestant girl, and she agrees to bring up their chrildren as Catholics. Their families have been neighbors for years, but suddenly mistrust of Catholicism rises up. Why?

That is the sort of feeling tackled by three essays on religion and culture in America in ***The Outbursts That Await Us*** (Macmillan, $4.50). The authors are **Arthur Hertzberg**, rabbi of Temple Emanu-El, Englewood, N.J.; **Martin E. Marty**, associate editor of *The Christian Century*, a Lutheran minister and a teacher at the University of Chicago Divinity School; and **Joseph N. Moody**, a Catholic priest who teaches at Ladycliff College, New York.

Is American society structurally and historically Christian? Are Protestants really in favor of the separation of church and state—or only of keeping Catholics in their place? Was the *America* editorial on Jewish support of the Regents' Prayer decision really

offensive? The three authors go at the questions with no holds barred, and what they have to say will start the reader thinking.

Out of the heart of the integration struggle comes a collection of sermons by Negro leader **Martin Luther King, Jr.** Yet ***Strength to Love*** (Harper & Row, $3.50) is not a book on integration. Dr. King's own trials—at the time of writing, he had been imprisoned in Alabama and Georgia jails 12 times, his home had been bombed twice, every day brought threats of death to him and his family—are mentioned only as he describes the development of his own faith.

Being a Christian, he believes, takes "a tough mind and tender heart." How do you love your enemies? First, he says, we must develop and maintain the capacity to forgive. Second, we must recognize that the evil deed of the enemy-neighbor, the thing that hurts, never quite expresses all that he is. Third, we must not seek to defeat or humiliate the enemy, but to win his friendship and understanding.

His antidotes for fear have been personally tested. They are: confrontation, courage, love, and faith.

All the sermons were originally written for parishioners in the Dexter Avenue Baptist Church of Montgomery, Ala., and the Ebenezer Baptist Church of Atlanta, Ga. Some, however, have been preached to other congregations throughout the country.

I loaned a copy of ***Children of the A-Bomb*** (Putnam, $4.50) to a sophisticated young lady of high-school age. She returned this testament of the boys and girls of Hiroshima with the airy comment: "Oh, that wasn't so horrible."

A few weeks later, however, her father brought me a poem she had written for a class assignment. A fervent plea to mankind to learn from the dead, it was titled *Hiroshima—Again?*

Children of the A-Bomb, which has been a record-breaking best seller in Japan, exists because of the efforts of the late Dr. **Arata Osada**, former president of the University of Hiroshima, who collected more than 2,000 compositions written by grade-school, high-school, and university students of Hiroshima. In those unvarnished words of youth is the real horror of what it was like to be the bomb's actual victims and to live in its terrifying aftermath.

Yet I think I know why my young friend's first reaction was that it was not so horrible. The children do not go on emotionally about their own feelings. They set down what happened with the economy and precision of the topflight reporter or, at

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To Help Us Be Better LAYMEN

. . . boards and agencies of The Methodist Church are constantly putting out pamphlets and other publications. Here are some recent and choice ones:

Toward Spiritual Renewal, by ***Nels F. S. Ferre*** (*The Upper Room, 20¢, six for $1*)—Personal approach toward spiritual renewal, by an internationally famous theologian. Order from *The Upper Room*, 1908 Grand Ave., Nashville, Tenn. 37212

Echoes and Challenges (*Division of National Missions, $1*)—Reports on and interprets the Methodist Convocation on Urban Life in America, held in February, 1962. Order from Department of City Work, 1701 Arch St., Philadelphia 3, Pa.

The Wistful Generation: Reaching Young Adults Today (*Board of Education #6506-C, 25¢*)—Symposium by six authors dealing with the church's ministry to young adults. Order from Service Department, P.O. Box 871, Nashville, Tenn. 37202

The Church and Social Welfare, by ***Haskell M. Miller*** (*Board of Christian Social Concerns, 100 for $4*)—Discusses the Church's concern in social welfare through the ages. Order from Service Department, 100 Maryland Ave., N.E., Washington 2, D.C.

Laymen and Methodist Beginnings (*Methodist Evangelistic Materials, 50¢, 40¢ each for 12 or more*), by ***Maldwyn Edwards***—Tells of laymen and their part in the beginning of Methodism in almost 100 countries from Algeria to Yugoslavia. Order from Methodist Evangelistic Materials, 1908 Grand Ave., Nashville, Tenn. 37212

Your Part in the Sermon, by ***Harold A. Bosley*** (*Board of Lay Activities, 12 for 25¢, 100 for $1.95*)—A noted Methodist preacher tells how a layman can help make his minister's sermon better. Order from General Board of Lay Activities, 1200 Davis St., Evanston, Ill. 60201

times, of the poet. Thus, the reader's first reaction is shock, carrying its own anesthetic with it. Only later does the book assume its full horror.

What kind of Christian witness can the layman make today, in the face of the nuclear bomb? What hope can we hold out?

We are likely to forget that the destruction in Europe during World War II had the same apocalyptic quality as that at Hiroshima, for the human mind can comprehend only so much terror. To those who lived through the raids on Germany, it was enough that it had happened to them and to those beside them.

In ***Out of the Depths*** (Eerdmans, $2.50) German theologian **Helmut Thielicke** tells of standing beside a great crater created by a bomb that had plunged through the reinforced roof of a cellar to kill more than 50 young men. He was reflecting on their deaths and on the end of his own work in Stuttgart when a woman approached him and asked his name. Told, she said: "My husband was killed here. The rescue party did not find a trace of him. Last Thursday evening he went with me to your church. And here before this cavity I want to thank you for helping to prepare him for eternity."

It is such faith for a time of crisis that distinguishes Prof. Thielicke's little book, and I recommend it as a bulwark for the troubles that may beset us now as well as those that may come—or may never come—in the future.

Back in 1936, **Eric Hoffer** spent a good part of the year picking peas in California. When the last of them had gone to market, he got a job picking beans: "I still remember how hesitant I was that first morning as I was about to address myself to the string bean vines. Would I be able to pick string beans? Even the change from peas to string beans had in it elements of fear."

He tells the story in ***The Ordeal of Change*** (Harper & Row, $3.50) to point out that no one really likes the new: "We are usually told that revolutions are set in motion to realize radical changes. Actually, it is drastic change which sets the stage for revolution. The revolutionary mood and temper are generated by the irritations, difficulties, hungers, and frustrations inherent in the realization of drastic change."

In this framework, he examines the forces working to remake our world, going deep into the nature of the unrest stirring in Asia, Africa, and elsewhere. Always he is concerned with people—those in need of haven

and reassurance, the intellectuals, the idealists, the men of words who play on mass emotions to quicken the unrest.

A self-educated philosopher, Hoffer was practically blind until he was 15. When his eyesight came back, an enormous hunger for the printed word came with it, and his reading has roamed wide. He earns his living as a longshoreman in San Francisco.

More and more people, including senior citizens, are taking correspondence or home-study courses. But too often they do not realize the need for checking on the caliber of their schools just as carefully as the prospective college student does.

There is an easy way. The Accrediting Commission of the National Home Study Council tells me it has a pamphlet listing subjects available and accredited correspondence schools.

You may obtain a free copy of this ***Directory of Accredited Private Home Study Schools*** by writing the council at 1601 - 18th Street, N.W., Washington 9, D.C.

The council's Accrediting Commission is approved by the U.S. Office of Education as a "nationally recognized accrediting agency."

"In bidding me good night, the missionary assigned to look after me said, 'The last priest to sleep here was murdered. Do you mind?' "

Canon **Howard A. Johnson** tells about the incident, which happened in the Caribbean, in ***Global Odyssey*** (Harper & Row, $5.95). It was one of a multitude of adventures he encountered during a trip around the world that took 730 days, required 210 airplanes, touched 80 countries, and crossed the equator six times.

His aim was to search out fellow Christians in the Anglican Communion. He is canon theologian of the Cathedral Church of St. John the Divine, New York City, and an authority on theologian Soren Kierkegaard.

Demolished, he reports, is "the cherished picture of the missionary as a pallid Englishman sitting under a palm tree telling Bible stories to unclad blacks who look up to him adoringly, tears of love and gratitude streaming from their eyes. Today's missionary has to deal with university graduates who perhaps can speak more languages than he can. Today's missionary is often a black, brown, or yellow man."

The book is packed with people and information.

On a January afternoon in 1952, a messenger boy for New York's Chase National Bank (now Chase Manhattan Bank) mailed 119 letters, each containing a check. He did not know that this was the final step in breaking up one of the last of the great American fortunes. The checks totaled more than $100,000,000.

The Day They Shook the Plum Tree (Harcourt, Brace & World, $5.75) is the story of that fortune and the people involved in it. It began with the purchase of "one black cow" in the Massachusetts Bay Colony in 1624. It grew slowly through farming, Indian trading, slavery, land sales, shipping, and whaling. It became gigantic in the hands of Hetty Green, who, through forgery, perjury, penury, ruthlessness, and financial genius, managed to die in 1916 the richest and most-detested woman in America.

Two who had particular reason to

The father-director of the Society of the Sacred Mission teaches New Guinea schoolgirls a new game. From his book, Global Odyssey.

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detest her were her son, Ned, and her daughter, Sylvia. Ned tossed away $3,000,000 a year on yachts, coins, stamps, jewels, orchid culture, Texas politics, and inefficient charity. Sylvia simply turned her back on the world.

Arthur H. Lewis makes this strange story of a fortune live.

A Kansas-born staff member made off with ***The Birthday Present*** (Abingdon, $2.25). I am not sure which attracted her most, the sunflowers or the dog on the jacket. Or perhaps it was the blue-eyed Kansas boy, who would have been only a few years older than she in 1919, which is the year in which the story is set.

Patricia Miles Martin tells the story of Joey Ames, who wanted to give his father a birthday present. In his search for just the right gift, he encountered several persons and a newborn fawn who taught him that sometimes the best gifts are not wrapped in paper and tied with ribbon.

My Kansas friend said it really took her back, and I suspect her of having a soft spot in her heart for Joey. The story is for boys and girls in the early grades.

We tease women about being more talkative than men, but we forget the daytime hours when the children are away at school and the lady of the house is making the beds, doing the laundry, digging in the garden, doing a thousand and one other things—all by herself. It is no wonder she is full of conversation when the family gets home.

And Mrs. Barnabas tells me that it is a particular delight to have somebody to think along with her.

Grace S. Dawson does that kind of thinking in a little book of meditations called ***For a Deeper Life*** (Abingdon, $2).

Frankly, Mrs. Dawson does not say anything new, and she does not try to take on all the problems of the world single-handedly. But women who yearn for calm, reflective conversations on the life of prayer will find communion with her a satisfying experience.

"Man-in-the-middle" is the subtitle of ***Minister*** (Macmillan, $3.95). After reading **John B. Coburn**'s description of the ministry as a career, I know why.

Young people who are considering their life's work will find it valuable. Laymen who want to come to a better understanding of their pastors will find it equally helpful.

Dr. Coburn is dean of the Episcopal Theological School at Cambridge, Mass. —BARNABAS

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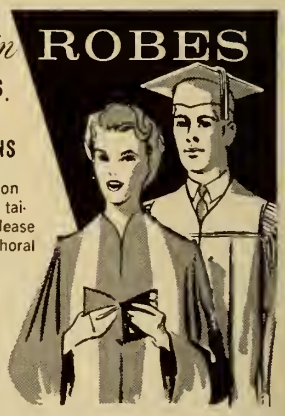

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Letters

A Subteen Tells Her Views

SUSAN C. WALTZ
Kennett Square, Pa.

I'm only 11 years old. I have always been pleased with the lovely artwork in TOGETHER—until I saw the pictures of the Crucifixion and Resurrection [April, page 41 and 42]. Please, no more of these disgusting pictures.

Salute to Methodist Mothers

MRS. MARIE HAND
Akron, Ind.

Here are the names of seven other 1963 Mothers of the Year to add to your list [see *Methodists in the News*, July, page 12]: Esther Bird Doliber, Maine; Sarah R. Shedd, Massachusetts; Polly Price, New Mexico; Mary E. Henley, North Carolina; Lillian C. Lushbough, South Dakota; Annie Louise Henry, Tennessee, and Anna Iverson, Wisconsin.

Sixteen State Mothers of 1963 are Methodists, which emphasizes again that, wherever worthwhile work is being done, Methodists are "in there pitching."

Her Suggestion: Cover Up

MRS. N. BALDWIN
Long Beach, Calif.

Shame on Marching Grandmother [*Unusual Methodists*, August, page 24] for exposing so much of her anatomy. And shame on TOGETHER for publishing that picture in a church magazine. I agree with Mrs. Lyle Larkey [*Letters*, August, page 55] that a church magazine should look like one!

Europa 'Marvelous'

RAYMOND M. VEH, *Editor*
Builders (*E.U.B.*)
Harrisburg, Pa.

It was my privilege recently to read the June issue of TOGETHER. The color spread *Methodist Europa* is a marvelous depiction of the work of The Methodist Church in England and on the Continent. Many readers must want to preserve this graphic spread for their files.

She Brands Films Misleading

MRS. GILBERT BARRETTE
Edgerton, Wis.

I would like to add this comment to *Hollywood Has Problems, Too!* [July, page 14]. Not long ago five foreign students, attending high school near here, told our Woman's Society that they derived their misconceptions about the United States from American movies shown abroad. U.S. films portray Americans as very rich (or very poor), selfish, lazy, and immoral. Surely, our country can do better than this for the millions who never have a chance to see us as we really are.

Where Does Film Guilt End?

SHARON DIXON
Heppner, Oreg.

Bishop Gerald Kennedy's *Hollywood Has Problems, Too!* [July, page 14] disregards that so-called good films are made by producers, directors, writers, actors and others who may also participate in undesirable movies. Carroll Baker, for example, who portrays St. Veronica in *The Greatest Story Ever Told* will be seen in an entirely different role in *The Carpetbaggers*.

The question is: should Christians support any person, even in a good film, who is involved in an undesirable one? Would Jesus view a film whose actors, directors, and others participated in objectionable movies?

Why Youngsters Cheat

GEORGE PARTIS, *Chairman*
United States Divorce Reform, Inc.
Kenwood, Calif.

Young Americans inherit their problems from the instability of our society. [See *Does Your Child Cheat on Exams?* June, page 43.]

A survey of young Americans showed most were interested in clothes and personal appearance first; sports, second; "going around with people our own age," third; parties and dances, fourth. Current events rated 9th; science, 10th; political affairs, 15th.

Tenth-grade pupils graduating from Russia's hard-boiled school system (teaching usefulness, not "life adjustment") had completed five years of physics, four of chemistry, six of foreign languages, and five of mathematics beyond arithmetic.

The real problem of young Americans is not whether they are better or worse than past generations. It is whether they can compete in science and economics with the youth of competitive nations who would conquer us.

Avoid Wolfe, He Advises

McKINLEY WALKER
Sun City, Ariz.

Ever since the first copy of TOGETHER came off the press, I have been extolling its fine features, beautiful pictures, thought-provoking articles for family living on a high moral standard; but I was chagrined to find my editors praising the talent of Thomas Wolfe [*Enraptured Moments*, August, page 1].

Mr. Wolfe's novels abound in filth of the baser sort. His descriptions of his relatives, his hometown, places in general, and especially of his tour in Europe so infuriated his townsmen and relatives that they refused him return to Asheville until the . . . public began to extol him for his literary skill. When he did return to Asheville, it was only briefly.

Please, when referring to authors in TOGETHER, give us persons or characters of which we are not ashamed; for we take your Methodist family magazine into our homes with confidence and recommend it to our friends and neighbors.

It's for the Birds—Really

MRS. B. PENNINGTON
St. Simons Island, Ga.

Birds also come to me, as is told in *Private in the Army of Bird Watchers* [July, page 63]. We have left a portion of our property uncleared, on which there is a pond. I put out as much as 10 pounds of feed a week.

It's amusing to watch mockingbirds coax their fledglings out of the nest. Birds act just like children. When the adults fly off, the young display amazing ability to get along. The woodpecker lines his young up on the trunk and goes back and forth, never forgetting which one he fed last.

We have cardinals, blue jays, wrens, thrashers, catbirds, painted buntings, five different warblers, even white cranes.

An Old Friend—in Zurich

MRS. FLORENCE H. COX
Zurich, Switzerland

Spending a few days at this Methodist Center [Zelthof, Hotel Garni, Zurich, Switzerland] after a somewhat strenuous tour of the Middle East, the Holy Land, and Europe, I had not seen a Methodist publication since leaving New York. Looking through the reading material in the lounge, it seemed I was not going to find anything to read because I couldn't read German or French. I was about to give up when I saw a magazine which looked somewhat familiar. It was the wonderful May, 1963, *Aldersgate Issue* of TOGETHER!

Miss Anna-Marie Noetzli, the director of this residence, of course is happy about having TOGETHER here. Like her,

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Zelthof is a modest-priced guesthouse for Methodists, maintained by Swiss deaconesses. TOGETHER *is received—well, we're not sure. But apparently, a visitor last May sent in $6 for one year's subscription. Mrs. Cox formerly was Crusade Scholarship director, but is retired and lives in Winterset, Iowa.*—EDS.

Fijis Read *Together*

T. OTTO NALL, *Bishop*
The Methodist Church
Minneapolis, Minn.

Imagine my delight in finding TOGETHER avidly read in the Fiji Islands across the Pacific, while I was on my recent world trip. It was gratifying to meet with Methodists among the islanders.

Chieftainess Mary Tavaique is proud to show her copy of TOGETHER *outside the Methodist church in Bunda.*

Dancing or Spiritual Vitality?

DON MOSES, *Student*
University of Wisconsin
Madison, Wis.

A group of students has discussed the series of letters in TOGETHER on church-sponsored dances.

I cannot see how dancing can be of spiritual help to young people. Churches are plagued with social activities at the expense of an adequate diet for spiritual growth.

Socializing is good in its way. High-school pupils especially favor it. But churches are sending spiritually starved youth to atheistic campuses with alarming consequences.

At the church I attend, we have good helpings of religious meat and potatoes at Sunday worship, church school, evening singspiration, midweek Bible study, and prayer meeting. If there is time after the main dish, we have social activities.

We young people need a better grounding in Scripture and more experience in prayer. Young non-Christians now are looking at what we possess, not what we profess. As a result, the church is losing its influence on the campus. Your children are going to witness for Christ only as he has opportunity to work through their lives. It is time to replace our liberal churchianity with biblically sound Christianity.

He Prefers Dressing Up

H. E. BAKER, *Associate Pastor*
Murfreesboro, Tenn.

The July issue of TOGETHER is excellent. But why use the picture on page 21 [see *Methodists Abroad: They 'Adopted' an MYF Group*]? I would not in any way minimize the work of Sgt. William D. Kirkpatrick, but I do deplore such a picture in our church magazine.

A minimum of heavy clothing customarily is worn in very warm, humid climates.—EDS.

His Head Hangs Low

SON FESLER
Maplewood, Mo.

No less than 10 annual conferences acted on desegregation. [See *100 Church Leaders Discuss Race Questions With President*, August, page 4]. I'm for it, too.

But not a single voice has been raised against the atheist-backed drive by our Omnipotent Nine to oust God from school and public life. [For a discussion of the meaning of the Supreme Court's decisions on school devotions, see *Religious Illiteracy: Its Cause and Cure*, September, page 21]. Any public-school teacher who advocates religion now becomes a constitution-violator, while professors are protected by academic freedom in spouting atheism.

Time was when I was proud to be a Methodist. Now I hang my head in shame.

Infant Baptism Unscriptural?

WILBUR W. CARTER
Almond, Wis.

Pastor Earl R. Hoggard's argument for infant Baptism [*When Should Children Be Baptized?* July, page 18] cannot be justified scripturally or logically. If that practice, without scriptural foundation, is accepted on the basis of tradition, then all the unscriptural vagaries of the centuries can be validated. This means the whims of men replace the Word of God.

Jesus was not talking about Baptism when he said, "Suffer little children to come unto me." His statement "of such is the kingdom of God" shows that in-

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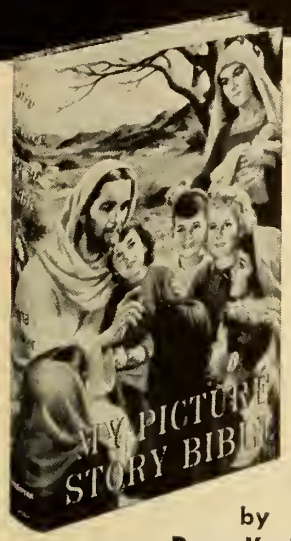

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nocent children already were accepted of God. Baptism is for the "remission of sins."

The Bible says Baptism is for believers. The Bible also states Baptism is for penitent sinners. A baby cannot be either. There is no New Testament reference that anyone not an active participant was baptized. There is no scriptural sanction for anyone making vows on behalf of another.

How Parents Miss Point

LOWEN V. KRUSE, *Pastor*
Shelton, Nebr.

Both writers lift up man's part in Baptism. The basic part in a sacrament is what God is doing. Baptism, for young or old, is most basically an affirmation of what God does. He accepts us without merit on our part. His church accepts us not as worthy persons, but as sinners. Thus, an infant, with no worthiness whatsoever, is received into the fellowship.

If parents believe Baptism is summarized by a promise on their part, they have missed the whole impact of God's sacrament.

Likewise, if a person receiving Baptism at an older age feels that he deserves it, he is unprepared for its true power.

He Prefers to Defer

E. G. STEINMAN, *Pastor*
Clarence, Iowa

I have no quarrel with parents who are convinced that children should be baptized at a later age rather than in infancy. But, if a child can understand the meaning of Baptism at age 4, why wait until 10? Or, if 10 is the better age, why baptize at 4? I do not believe that at 4 a child understands the meaning, so I prefer that parents answer for children up to age 10. Yet I even wonder how clear the meaning of the Sacrament is to a 10-year-old.

Evidently, the main reason for baptizing the four England girls at the same time was the novelty of the River Jordan water, regardless of their ages. I, too, have baptized babies with Jordan water, but my concern was not the novelty of the water but with the Sacrament itself and the faith and the promise of the parents.

It's What God Does, She Says

MRS. DON MYHRE
State College, Miss.

Both authors neglected the real meaning of Baptism. A sacrament is an outward and visible sign of inward and spiritual grace. Grace comes from God; it is something he does, not what we do. We accept it.

Surely, it is appropriate that dedication accompany the rite of Baptism; but

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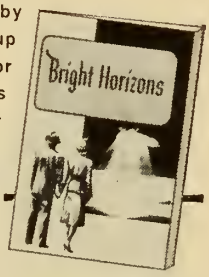

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the two are not identical. The use of water denotes washing—the sign that Christ died that we might be cleansed of our sins. Every time an infant, child, or adult is baptized, the church proclaims that Jesus Christ died to save this particular person, as well as all humanity.

Not Washing, But God's Grace

WILLIAM A. SPEERS, *Pastor*
Mount Olivet Methodist Church
Mechanicsburg, Pa.

Both authors missed the point that Baptism is a sacrament. It is an act of God's love to man "while we are yet sinners." The value of Baptism is not due to the outward washing but the inward grace bestowed by God.

As an intimate friend of a Methodist who turned to the Baptist ministry on this subject, I have long concerned myself with the ability of my daughters to respond. It seems to me that response is an ability given at birth. God, in his mysterious way, reaches man in any condition or age. Chronological age has nothing to do with accountability, for we are able to respond at any age when God confronts us.

Humanism has made inroads into Methodism. I do not minimize the need of faith by everyone, for faith itself is rooted in God.

Why Use Catholic Doctrine

ROBERT W. HELMS, *Pastor*
Church Hill, Md.

To the Methodist minister, the real question is not at what age one should be baptized, but whether he should permit the rite when parents will have no affiliation with the church. Many seem to want their children baptized as a magical substitute for their neglect to provide a Christian home. Is this not due to a mistaken belief in baptismal regeneration—a doctrine accepted by the Roman Catholic Church but rejected by The Methodist Church? Can a minister be a party to this hypocritical subterfuge?

Vacation Church Overflows

PERRY TANKSLEY, *Pastor*
Byhalia, Miss.

The Land of Junaluska [July, page 35] showed a picture of Cades Cove Methodist Church in the Great Smoky Mountains National Park. J. E. McCampbell, then a carpenter-schoolteacher who died at age 90 a year ago, built the church by himself in 1902. As he drove the last nail, he felt the call to the ministry and became a Methodist circuit rider.

The building was sold to the U.S. government in 1937. Since then, only Memorial Day and homecoming services had been conducted until 1960.

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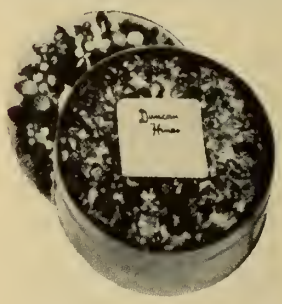

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Mrs. Ola Kinsey shows the Rev. Perry Tanksley a picture of her late father, J. E. McCampbell, who built rustic Cades Cove Church, now 61 years old.

tor of Tuckaleechee Methodist Church in Townsend, I opened the Cades Cove church for vacationers. In this fourth season, the services have been overflowing with people of many denominations from all over the U.S.

I was transferred June 15, but Dr. Edgar Eldridge, district superintendent, reports that my successor, the Rev. Marshall Lovelady, is continuing the worship.

A Pat for Pastor's Wife

MRS. ELMER W. BUSCH
Casper, Wyo.

After reading *Should Preachers Marry?* [*Letters*, August, page 55], I say definitely yes. Because they are married, ministers have problems similar to those of the church members, so are qualified to advise.

We have learned to love the minister's wife and family. She brings women closer to the church. The minister's wife aids the church much more than she is given credit for.

This Is the Big Question

MRS. VAN D. KOHN
Cincinnati, Ohio

After reading *A Final Word From Mr. Nadel* [June, page 18], and with respect for his sincere beliefs, I should like to ask him one final question: "Who does he say Christ is?" It is important that he ask this of himself.

Christ Must Be Central

MRS. MURIEL SPRING
San Jose, Calif.

Mr. Nadel states that it is not necessary to be a Christian to find God, but to me it is necessary for us to find Christ in our lives. Ours is a *Christian* faith.

Shocking Comments

HENRY W. TAXIS, *Court Chaplain Greater Minneapolis Council of Churches*
Minneapolis, Minn.

It is debatable whether John Wesley's heart would have been warmed by criticisms of the Norman Nadels' inter-

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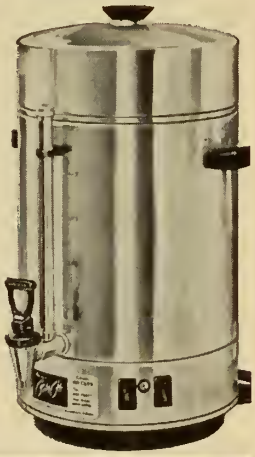

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faith marriage [*I Married a Methodist*, March, page 18, and *Readers Talk Back!* June, page 16]. It may be gratifying that Methodists are alert to the problems in interfaith marriage, but the negative, defensive tone in their comments is disconcerting.

Why all the fuss and furor over an interfaith marriage that demonstrates that mutual trust and understanding are more basic to marriage than the similarity of religious beliefs and background?

He Also Married a Methodist

HERBERT R. LOEB, *Lay Leader*
Kilohana Methodist Church
Honolulu, Hawaii

The shallow, unchristian views expressed by some pastors regarding the Nadel interfaith marriage stunned me.

During combat in the Pacific in World War II, I often wondered why I was alive. Maybe it was because of the prayers I learned when a child receiving the same Jewish instruction as did Jesus Christ.

I, too, married a Methodist. My wife and I attend both Protestant and Jewish services.

One evening in a Congregational church, my wife and I heard Dr. Masumi Toyatomi preach on Jesus Christ as his Savior who freed him of every bond and who could free me. His face expressed joy, his voice and very being a living message. I felt it. Suddenly I knew what my life lacked, and that night I made my first commitment to follow the way of the cross, accepting Jesus Christ as my personal Savior.

Why had I wandered for 40 years? Because I had seen a steady stream of people like some of Mr. Nadel's critics who had nothing to say to bring me to Jesus. Dr. Toyatomi was irresistible because he was so sure of Christ's love for him, for me—because he lived a real Christian life daily. I hope that he also can reach some of the "believers."

Calls Nadel Critics Immature

MRS. HARRY SCHNIEBER
Belvidere, N.J.

The lack of a mature, thoughtful approach in replies to Norman Nadel's article is appalling.

The Bible has value only if we use it in an attitude of thoughtful self-appraisal. It speaks to each according to his individual needs and is a personal guide for living. We never should use it as a cudgel to "prove" our way is the "right" one. Doing so is a shallow mind's effort to bolster weakness in belief. A strong personal relationship with God requires no need to prove anything.

Mr. and Mrs. Nadel examined their beliefs objectively, so have a deep understanding of themselves and their relationship with God. Readers should

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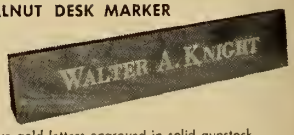

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note Mr. Nadel did not advocate mixed marriage. He pointed out that such a marriage can succeed, provided the partners are mature. The Nadel children have been given honest religious training, as compared with the brain-washing most children receive in church schools.

As a parent, I feel it is my duty to help my four children find God, even though they may have to go outside The Methodist Church—or even Protestantism.

Indian Pastor Says, 'Thanks'

JESSE J. SULLIVAN, *Pastor*
Wichita, Kans.

In spite of the hardships and difficulties in pioneering the Topeka Indian Methodist Mission [see *A Church for Topeka's Indians*, September, page 50], it was a real joy and thrill. We reached out to Lawrence, Kans., to found a congregation there, too.

Without the training my wife Leona and I received at Cook Christian Training School in Phoenix, Ariz., we could not have met the challenge in Topeka. We are grateful to the Methodists there for their response to the needs of our people and church.

CAMERA CLIQUE

Want to get the most out of autumn's colorful scenes? It requires a little homework first.

Our photographer tramped deep into the wooded hills of West Virginia for his shot of Student Pastor Joe Geiger and a companion hunting [see page 36 of the color pictorial Circuit-Riding Student*].*

To capture such fall spectacles in all their kaleidoscopic glory, find a location where trees such as maples are well lighted by the sun. The stage is set when Indian summer's first freeze is followed by a cleansing rain. The air will be washed clean and the still wet leaves will glisten in the sun. If your picture can be made before eleven o'clock, its success is almost assured because later a haze may set in, limiting you to closeups.

If you miss this opportunity, go into the woods on a rainy day, and you'll be surprised at the subtle colors awaiting you—colors that can give you slides of extra beauty to screen.

Here are photo credits for this issue:

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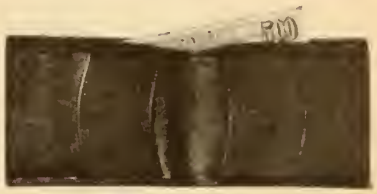

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The Girl Who Didn't Care

By SHIRLEY SLOAN FADER

ONCE THERE was a girl named Janet who had her own ideas about keeping her house clean. Her mother tried to tell her that she was wrong, but Janet knew better.

"Everybody in a family has to help to do the work," Janet's mother used to say. "That's how it works in a family. That way the whole family has a nice home to live in."

"But I don't care," said Janet. "I don't care if the house is dirty, or if it's not dirty. It doesn't make any difference at all to me."

"Oh," said her mother, "I didn't know about that. Then that is different. From now on you don't have to help any more."

"Yip-pee!" shouted Janet. And she thought to herself, "I won't help, ever again—not a bit."

One day Janet was invited to a birthday party. When it was nearly time to go to the party, Janet started to get dressed. She was wearing her playclothes, and she put on one clean sock. Then she had to sit down on her bed and stop.

"Mother," she called. Her mother was in the kitchen making lunch.

"Where are my clothes? There's nothing at all in the closets or the drawers. Just one clean sock! And today is the day Donna is having her party," Janet said.

"Oh," her mother called back, "you never put your clothes in the laundry bin any more. So I never know whether they are dirty or not. Just wear your old playclothes and the sock to the party today. You won't really mind, and I guess it will be all right."

"Oh, Mother!" said Janet. "That's silly. It's *silly*. I do mind. I can't wear old clothes and just one sock

to a party. I won't be able to go at all today." She was right. She never did get to Donna's party that day.

"I guess just picking up my laundry is a little important," she thought to herself.

"I suppose I'd better pick up my soiled clothes after this," Janet said aloud to her mother.

Late another day, Janet said, "Mother, I'm so hungry. It is almost supper time. When are we going to eat?"

"Oh," her mother answered. "It looks as though we are not going to eat any more in this house. Never again. The kitchen is so full of brown paper bags of trash that I can't really work there any more. So I think I'll stop cooking. It doesn't matter so very much. We will just stop eating."

"Mother!" Janet said, "That's silly. It's *silly*!"

But Janet started to think. A few minutes later she said, "All right. I have decided taking out the trash is important for me. I will do that and put my laundry in the bin."

Then one night when Janet finished playing with her father, her mother said, "Time to go to sleep."

"No, no! Please," begged Janet. "No more. I can't sleep in that bed any more. It hurts."

"What do you mean, 'the bed hurts'?" asked her mother.

"Well," Janet said, "it feels all sandy, and the sheets are very dirty looking, and the blankets are all in a lump. I don't want to get into that bed again."

"I didn't know that," said her mother. "You never make your bed any more, so I guess things do get messy and not so comfortable. It doesn't matter, though. You don't have to sleep if you don't care about it. Just stay up all the time."

"Oh, no!" Janet said. "That's silly. I can't stay up forever and ever."

"Then you could sleep on your floor, I guess," said her mother.

"Oh, no!" said Janet. "I can't sleep on the floor in the cold winter without any blankets." She thought about it awhile. At last she decided.

"I guess my work is pretty important around here," she said. "Nothing seems to go right without it. I think I will help to do my own work from now on."

"Good," said her mother.

"Good," said her father.

"Yes," said Janet, "I think I will." And she did!

Can you add the words that will finish this poem? It's spooky, but fun!

Rhyming in October

It's time for new masks
and for tall, pointed hats,
For witches on broomsticks
and howling, black ——.

It's time for excitement
of tricks and of treats,
When sidewalks are crowded
with ghosts in white ——,

Who walk arm in arm with
the folks from the funnies
And laugh when they meet
goblins, gypsies, and ——.

So bring out the costumes,
the night has begun;
It's time to go out
and enjoy all the ——

Of making the grownups
think they've never seen
A spookier night
than tonight, ——!

—Jean Mergard

Answers:

Cats; sheets; bunnies; fun; Halloween.

Your Own Special Crayon Box

You will need a large kitchen match box for making this handy crayon box.

Cover it with a mosaic design in bright colors. You can find pretty colored paper in gift wrappings, old greeting cards, or magazines. Paint-chip samples also make a nice covering.

Decide on a pattern and arrange the colors before you start to glue.

Then using white glue, cover all the outside of the lid with the colored strips.

Cover the box ends in the same way as the lid.

From an empty, white plastic bottle (such as a detergent container), cut a crayon shape about four inches long. Paint each end with black enamel, or use a ball-point pen, to make it look like a crayon. Using a toothpick and black enamel, or a ball-point pen, print your name in the center of the crayon.

Glue the crayon shape to the box lid.

If you would like to use this pretty box to hold other things—such as marbles, beads, or jumping jacks—you may want to put your name on a plain piece of the plastic.

This box would be a nice gift for your brother or sister, too!

—Katherine Corliss Bartow

After-Hour Jottings

Month after month . . . Long after he had done the bulk of his research in the East and abroad, we continued to hear from him as he turned up new clues here, more fragments of history there. His letters came from such places as Rapid City, S.Dak., Baltimore, Md., Seattle, Wash., and finally, as we began distilling his voluminous notes into the article on ***Capt. Tom Webb*** [page 26], his address became: ***Prof. Marvin E. Harvey***, Department of History and Political Science, School of the Ozarks, Point Lookout, Mo.

Historical research—if one is of Mr. Harvey's dedicated cut—can become an unending, globe-trotting task so long as there is the remotest possibility that one fragment of an old letter lies forgotten in attic or archive. Just because Professor Harvey may already be the leading authority on one Methodist immortal doesn't mean that his work is done.

Prof. Harvey: On the trail of "T. Webb."

"Many questions are still unanswered," he tells us. "Webb's ancestry and early life are still an enigma, but I expect that a careful search of 18th-century Bristol newspapers would uncover much that is now unknown. I believe, too, that a large number of his letters are in existence and unknown because their present owners have forgotten them or cannot identify the 'T. Webb' with which he customarily signed his name."

Our historian believes that eventually "a much-needed biography of the 'ambassador-extraordinary to the Anglo-American people' can be written."

By looking closely . . . at the color picture on page 35 you'll see a remnant of the snow storm that struck out of summerlike weather when Associate Editor ***Herman B. Teeter*** and Photographer ***George P. Miller*** went to West Virginia on the *Circuit-Riding Student* assignment last October. Mr. Miller, who gets around a great deal for TOGETHER, was prepared. But Mr. Teeter, virtually immobilized and 600 miles away from home, confesses he shivered through his first interviews wearing the thinnest of tropical suits over his pajamas.

Our cover portrait of ***Capt. Tom Webb*** is Chicago artist ***Jack White***'s latest contribution to Methodistica—and, we are convinced, will find a permanent place in the living history of our church. A Methodist himself, Mr. White's other memorable work for TOGETHER includes two in last May's special *Aldersgate Issue*—John Wesley and the Holy Club, pages 36-37, and the Aldersgate experience, pages 40-41. And if you are wondering why we nominated Capt. Webb as Methodism's No. 1 Layman, our authority is that early American Methodist historian ***Dr. Abel Stevens***, who notes that ***Philip Embury*** was earlier "but to Webb belongs the honor of a more prominent agency in the great event; of more extensive and effective services; of the outspread of the denomination, . . . the erection of its first chapels, and the introduction of Wesleyan itinerants. Aside from the mere question of priority, he must be considered the principal founder of the American Methodist Church."

—YOUR EDITORS.

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TOGETHER is "the midmonth magazine for Methodist families" because it reaches subscribers by the 15th of the month preceding cover date.

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Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough, I give thee the right hand of fellowship.
—JOHN WESLEY (1703-1791)

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TOGETHER/NEWS EDITION

New York Area

BISHOP
Lloyd C. Wicke

EDITOR
Mrs. Margaret F. Donaldson 475 Riverside Dr., New York 27, N.Y.

VOLUME 7, NUMBER 10 OCTOBER, 1963

Bishop Calls Area to Human Rights Rally

THE BISHOP WRITES

Can You Pass This Examination?

In this year of our Lord, Birmingham City Jail was the place of the writing of a letter which time may name as "classic." Among the reasons Dr. Martin Luther King gave for his jail residence was a simple one: "I am in Birmingham because injustice is here. Just as the eighth-century prophets left their little villages and carried their 'thus saith the Lord' far beyond the boundaries of their home towns; just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Greaco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular home." The remainder of that letter is a conscientious, candid, careful recital of the indignities which have been visited upon a segment of our nation, indignities for which there has been no just cause. No cause but fear, prejudice, inconsistency with the ideals we proclaim—"one nation, under God, with liberty and justice for all."

One sentence in that letter should cause a searching of conscience among every member of the white Christian community: "In the midst of blatent injustices inflicted upon the Negro, I have watched white churches stand on the sideline and merely mouth pious irrelevancies and sanctimonious trivialities."

Who can deny the indictment?

What was—need not continue to be. Dare not continue!

Justice, liberty, brotherhood, love, happiness. These are words that intrigue—particularly do they intrigue us.

We are the inheritors of a world-shaking legacy; The Declaration of Independence, "all men are created equal; they are endowed by their Creator with certain inalienable rights; among these are life, liberty, and the pursuit of happiness." This we affirm and for it we have exchanged life and treasure. The Methodist Social Creed, "We stand for the equal rights of racial, cultural, and religious groups and insist that the social, economic, and spiritual principles set forth in this creed apply to all alike. The right to choose a home, enter a school, secure employment, vote, or join a church should not be limited by a person's race, culture, or religion." To this we give pledge on assuming membership in The Methodist Church. Holy Writ, "This is my commandment: love one another, as I have loved you. There is no greater love than this, that a man should lay down his life for his friends." (John 15:12-13.) Let the inheritance live as these words are clothed with the flesh that is you.

"Examine yourselves," said Paul, "are you living the life of faith? Put yourselves to the test. Surely you recognize that Jesus Christ is among you—unless, of course, you prove unequal to the test. I hope you will come to see that you are not unequal to it." (2 Corinthians 13:5.)

That examination will include our willingness to know all men as our Lord knew them—children of one Father; to share life with those of every clime and color as his "friends"; doing as we would have them do by God's grace.

Examine yourself and discover whether in your neighborhood every man has open access to the pursuit of happiness, whether in the manifold institutions of the church, the processes of the state, the relationships of market place and entertainment, AND the inner castle of your being "you will recognize Jesus Christ is among you."

That examination will mean that many of us must share the inequities and indignities of our brethren. Sharing these will demand identification in dem-

(*Continued on page A-2*)

Mass Meeting in New York, Sept. 29, To Back Congressional Action

Five thousand Methodists from all sections of the New York Area will gather September 29, at 4 p.m. in the grand ballroom of the New York Hilton Hotel at Rockefeller Center, to express full support of pending civil-rights legislation.

Bishop Wicke has summoned representatives from every church to join ministers in public testimony of their stand on freedom and justice for all individuals, regardless of their color.

Senators Javits and Keating will explain what church members can do to advance the cause of human rights in their communities and will outline the progress of President Kennedy's program.

Representative Emanuel Celler will also attend and invitations have been sent to New Jersey, Connecticut, and Vermont senators. Music will be provided by a world-renowned soloist and a massed choir.

Bishop Wicke will give the principal address and several leaders of national organizations working for civil rights will greet the audience.

Information about transportation, including car pools and bus rentals will be distributed by the Boards of Lay Activities of the conferences.

Bishop Wicke points out that the meeting has been called for four purposes:

1. To emphasize the official pronouncement of The Methodist Church on race.
2. Describe what Methodists have done to advance racial integration.
3. Express Methodist support of civil-rights legislation.
4. Show Methodists how to work for integration in their churches and communities.

Area Methodists Join Civil-Rights March

As this issue of the *Area News Edition* goes to press, extensive plans are being made for Methodist participation in the Civil Rights March on Washington.

At least 10 churches are hiring buses to transport marchers and, in the New York East Conference, the Rev. David VerNooy, chairman of the Board of Christian Social Concerns, has called on each church to send 10 representatives.

One of the New York Conference buses

will leave White Plains, at 3 a.m., with a pick-up stop at Broadway Temple in New York City at 3:45.

It is impossible to estimate the number of participants, as some churches are joining their local church councils or other community groups in organizing transportation.

Clergy Join Pickets

There is no doubt in the minds of most New York City Methodists about how their clergymen stand on the subject of fair employment practices.

More than two dozen ministers have joined picket lines protesting employment policies at the Downtown Medical Center in Brooklyn, the White Castle restaurant in the Bronx and the Rochdale Village housing project in Queens.

As far as we can ascertain, no minister has been jailed, but among those who were arrested and released on bail were: the Rev. Harrison Davis, Brooklyn North District superintendent; the Revs. Calvin Pressley, A. Finley Schaef, David VerNooy, Melvin Williams, Richard Cox, James McGraw, John Carrington, Herbert Skeete, James Veatch, and Edward Holmes.

Brooklyn South District Superintendent Walter Benedict was on the picket line at the medical center construction site, and Bishop Wicke spent a day there conferring with Negro leaders. Mr. VerNooy was one of the "sit-inners" in Mayor Wagner's office.

MYF Elects Officers

Major event at the senior-high assembly of the New Work Conference Youth Fellowship at Camp Epworth was the election of officers.

Shown in photo below, from left, seated, are Elaine Britton, Carmel; Marilyn Foley, Highland Mills; Diane Cronk, Peekskill (president); Barbara Odell, Poughkeepsie; standing, Reeve Samson, Poughkeepsie; Elva Riker, Buchanan; April Werner, Kingston; Walter Ashley, Copake; and Raymond Aikens, Delhi (vice-president).

Bishop Wicke spoke on the church's role in the race crisis, and workshops were held for MYF leaders.

THE BISHOP WRITES

Can You Pass This Examination?

(*Continued from page A-1*)

onstrations of responsible character, in legal aid, where laws must be changed, in personal witness as we make common cause through suffering. Let us not complain "the times are out of joint." This is *the* hour of opportunity for the "word" of Christian fellowship to become flesh. Let us redeem the times in Christ's name. There can be no "separated but equal brethren" in the Christian household.

This is one examination we cannot evade. No excuse for failure will be accepted.

LLOYD C. WICKE

Three Bishops Visit Area For Mission on Ministry

Special sessions of the conferences have been called this fall for a thorough study of the Christian ministry. Bishop Edwin R. Garrison of the Dakotas Area, Bishop Everett W. Palmer of the Seattle Area, and Bishop Edwin A. Voigt of the Illinois Area will be the speakers, and Bishop Wicke will preside.

The sessions will be held from 10 a.m. to 4 p.m. at the following locations: Troy, October 9, at First Church, Schenectady; New York and New York East, October 10, at Memorial Church, White Plains; and Newark, October 11, at Drew University.

Ministers, their wives, and lay members of the conference will attend.

The program is part of a nation-wide endeavor to call attention of the church to the crucial importance of the parish ministry; lift the morale of pastors; and lay the groundwork for cultivation of recruits.

Drew's News

Drew was host to some 3,000 resident visitors this summer, as 27 groups representing 16 business, educational, and church-related organizations used the facilities of the campus.

•

John E. Bevan has resigned as registrar to join the ministerial staff of the Church of Good Shepherd, Arcadia, Calif.

•

Arthur R. Kelsey of Summit, N.J., a graduate of the Theological School, has been appointed assistant director of the Student Center at South Connecticut State College, New Haven, Conn.

•

Dr. John A. McElroy, minister of Calvary Church, East Orange, N.J., has been appointed a trustee.

Dr. McElroy

A graduate of Dickinson College, Dr. McElroy received the bachelor of divinity degree from Drew, the master of sacred theology from Temple University, and the honorary doctor of divinity from Dickinson. He was ordained in 1938.

Dr. McElroy is also a trustee of East Orange General Hospital, a member of the board of managers of Brooklyn Methodist Hospital, and is the author of *Living With the Seven Words,* published in 1961.

Dean Alton Sawin presents national Methodist scholarships to Drew students Patricia Farmer of Mentor, Ohio, and Ruth Bennett, Madison, N.J., freshman.

Newly elected New York Conference Methodist Youth Fellowship officers.

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Thirty percent	$2.52	63¢ each

(Fewer than ten percent but grouped and submitted through the church office: $3.96 a year, cash with order.)

Second-class postage has been paid in Nashville, Tenn.

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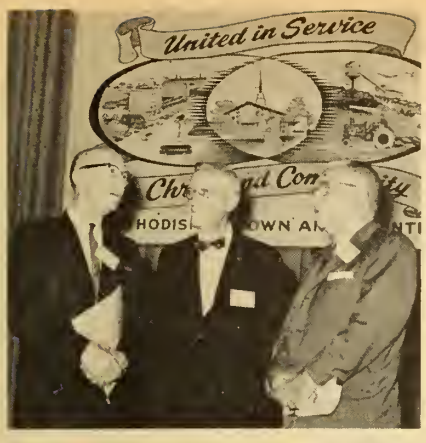

Honored for aid to rural parishes.

W. W. Reid Honored for Town and Country Work

William W. Reid, Whitsone, N.Y., was one of three men who received awards of honor from the Methodist Interboard Committee on Town and Country Work. Mr. Reid was formerly the director of the Department of News Service of the Board of Missions and for many years a reporter of town and country church life.

He is shown in center of picture above with the Rev. Glenn F. Sanford of Levittown, Pa., left, and the Rev. A. W. Martin of Fayetteville, Ark.

Put on Race Commission

Two area men are on an emergency commission on religion and race named by Protestant leaders at the request of the National Council of Churches and the Protestant Council of the City of New York.

They are the Rev. Charles Carrington of Jamaica, N.Y., and the Rev. Henry C. Whyman, executive secretary of the New York City Society.

The commission's purpose is to coordinate efforts in the metropolitan area to achieve racial justice.

Quote of the Month

"America is not rich enough to be the perennial Santa Claus of the world. America is not strong enough to be the perpetual policeman of the world. But let us hope that America can be Christian enough to be the continuing partner of the world."

RALPH W. SOCKMAN

New Horizons

Centenary College, Hackettstown, N.J., is converting the Denman gymnasium and swimming pool into a music and arts building at a cost of $510,000. Photo at left, below, shows workmen removing vines and cleaning brick.

Another Centenary project is the construction of a maintenance building for $185,250. In photo at right, below, Paul Kessler, construction company executive, is describing equipment to President Edward W. Seay, center, and Comptroller Robert W. Ferris.

The Butler, N.J., Church has been demolished to make way for the construction of a new sanctuary. At the last service, a prayer of "deconsecration" was followed by a recessional which marked the removal of all the symbols of worship. Among those participating in the service were Mr. Conrad V. Rome, a member for 73 years, and 12-year-old Robin Neiderfield, a member for three months.

A new $10,000 stained-glass window has been installed at the Bay Ridge, N.Y., Church. It will be illuminated by floodlights inside the church.

Within a few minutes, members of Midland Park, N.Y., saw a facsimile of a $20,000 mortgage on their church burned and broke ground for a $42,000 education building.

Ground was broken for a new church plant in Parsippany, N.J.

Dr. Eugene L. Smith, missions executive, presents portrait to Texas Bishop William C. Martin at testimonial dinner in Dallas. Mrs. Martin is shown at left.

Centenary Status Affirmed

• Accreditation for Centenary College for Women in Hackettstown, N.J., has been extended through June, 1973, by the State Board of Education and the Middle States Association of Colleges and Secondary Schools.

• Miss Lee Graham Case of Sayville, N.Y., has been awarded a scholarship of $500 by the Board of Education of The Methodist Church. It was granted on the basis of superior academic standing, leadership ability, active churchmanship, character, personality, and need.

Direct Mission Project

The Rev. and Mrs. Ernest V. Caliandro, 136 Willis Ave., Mineola, N.Y., were directors of a mission service project for Methodist college students this summer in New York City. Among the 16 students participating was Lawrence A. Bungay of Valley Stream, N.Y.

The students taught and assisted in the leadership of daily vacation church schools, day camps, and Sunday schools.

Mr. Caliandro is pastor of St. Paul's Methodist Church, Mineola.

Changing Centenary's Denman gymnasium into music-arts building.

Centenary President Seay views work on new maintenance building.

Church Honors Pastor

The Rev. George E. Teague of Christ Church, Glens Falls, N.Y., returned from Troy Annual Conference to a surprise celebration of his 25th anniversary in the ministry arranged by his parish in his absence.

Mr. Teague

He was presented with a clock and desk set at a reception following morning service. He served churches in New Jersey and New Haven, Conn., before going to Glens Falls.

The reception was arranged by Mrs. Oliver Winn and Mrs. L. F. Beckerle. Mr. Beckerle, official board chairman, made the presentation.

Plan Interboard Schools

Interboard schools for pastors, commission chairmen, and lay leaders have been planned by the New York Conference.

They will be held October 20 at Trinity Church, Poughkeepsie; October 21 at St. Paul's, Middletown; October 22 at Memorial Church, White Plains; and October 23 at the Margaretville Church.

Set Lab School Dates

Laboratory schools for church-school personnel will be held in October under the sponsorship of the Boards of Education of the New York and New York East Conferences.

New York Conference workers will attend school October 13-17 in Newburgh, N.Y., with teachers of the children's division meeting in Grace Church and those heading the youth division at First Church.

The first New York East school will be held, October 1-7, in Watertown, Conn., and the second, October 22-29, at the Norwalk Church.

The Short Circuit

Six Scouts received God and Country awards at the Sea Cliff, N.Y., Church: William Johnson, Peter Steinhauser, Robert Marsden, William Marsden, Jonathan Hurd, and John Ketcham.

The various services performed by the Dannemora, N.Y., MYF for the church are described in a picture story entitled *Service Is Their Slogan* in the September issue of *Classmate* published by the General Board of Education.

Dr. and Mrs. F. Roderick Dail, formerly of Memorial Church, White Plains, N.Y., are participating in an All-India Curriculum Conference scheduled by the India Sunday School Union, January 10-21, at Leonard Theological College in Jabalpur, where Dr. Dail is dean of the School of Religious Education.

Services at "A Summer Chapel for Summer People" were conducted by the Rev. William A. Perry at South Alburg, Vt. The church has been closed for several years but residents did a major housekeeping job on the building and grounds for the 9:30 a.m. Sunday services.

Four recordings by Dr. Ralph W. Sockman, minister emeritus of Christ Church, New York City, are available from Lifelighter Associates, 180 Mamaroneck Avenue, White Plains, N.Y. The subjects are *Life's Growing Edge, Prisoners of Ourselves, The Drama of Deliverance,* and *Our Shadows of Influence.* The cost of the set is $5.95.

A Couples' Club is no novelty, but Memorial Church, White Plains, N.Y., has a Singles' Club which encourages attendance of young persons from other countries. A young Netherlander was invited to join the group when he took a pair of obviously European ice skates to a neighborhood merchant to be sharpened.

King's Highway conducted a summer recreational program for teen-agers two days each week. Cub Scouts raised $160 for the NYE Conference Urgent Needs Crusade at a handicraft sale.

The lawn of the Demarest, N.J., Church blossomed with tents publicizing the vacation church school theme, *Camping With Christ.* Some of the classes were held in the tents.

Laymen Sell Markers

A group of resourceful laymen at Park Church, Elizabeth, N.J., have undertaken a project which they hope will be of value both spiritually and financially.

Methodist Men have constructed a brass replica of the organization's symbol and reproduced a full-color photograph to be used as Bible markers.

The markers are priced at 10 cents each for 25, eight cents from 26 to 99, and five cents each for more than 100. Proceeds will be divided among local-church projects, city work, and conference and World Service causes.

The markers are available to other clubs. Information may be obtained from Charles C. Lutes, 510 Monroe, Elizabeth.

Neighborhood children visit pediatric patients at Methodist Hospital of Brooklyn under supervision of Dr. Vincent Larkin. Florence Dean (shown in profile at right), who lives across the street, arranged for visit with hospital heads.

Bible markers are project of Methodist Men.

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Could you afford a long siege in the hospital, with costly doctors' bills, expensive drugs and medicines? Many people lose their savings, their cars, even their homes. Don't take chances with your financial security. Remember—once the doctor says it's your turn to enter the hospital, you can't buy coverage at any price.

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HON. FRANK CARLSON, United States Senator, Kansas: "I am delighted that Arthur De Moss has worked out a plan to provide hospitalization for non-drinkers at reduced cost. I would urge those concerned about their financial security to take advantage of this excellent opportunity."

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JEROME HINES, leading bass with the Metropolitan Opera Company: "The non-drinker is a better risk and should be entitled to a better insurance rate. I am most happy to recommend this low-cost Gold Star Policy. It should prove to be a real help and blessing to all who can qualify."

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The Olsons hold one of Chris' paintings of the farm as it was when their daughters were small.

Hobby Alley

Meet Chris Olson of Berlin, Wisconsin:

He's a Farmer; He's an Artist!

WHEN HE decided to take up painting again, Chris Olson dug some sod, took it into the house, put it near a sunny window, and began painting a picture of jeweled dewdrops on green grass and clover. It was like Chris to begin again with fundamentals, things he knows so well after years of fighting drought, insects, and uncertain markets for the strawberries, beans, cucumbers, and squash he grew on his farm near Berlin, Wis.

A vitality of style and expression that springs from the earth itself is slowly gaining recognition for the Wisconsin farmer-artist's paintings. At 58, no longer able to continue backbreaking toil, Chris devotes most of his spare time to painting, drawing on farm life and his rural environment for works with such simple titles as *Quack Grass Diggers, Corn, H_2O, Winter Onions,* and *The Hoers.* And if you ask him to tell you what inspired such a painting as *Butter,* for example, he will tell you: "No one could ask for anything finer than golden yellow butter (from cows grazing lazily on green fields sprinkled with yellow dandelions) on a fresh, home-baked slice of whole wheat bread!"

"The heavy, hard clay was difficult to plow in, with the jerking and lurching as the large lumps were turned over," says Chris. "We were always thankful when the plowing was done."

"Give us this day..." Following the cycle of grain from sowing to reaping, from milling to oven, Chris combines his experience as a farmer and a flour packer with the timeless theme of the Lord's Prayer.

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